

The waie

home to Christ and truth
leadinge from Antichrist and
errour, made and set furth in the La-
tine tongue, by that famous and great
clarke *Vincent*, ffrenche man borne, a-
boue . xi . hundred yeres passe, for the
comforte of all true Christian men, a-
gainst the most pernicious and detesta-
ble crafte of heretikes, whiche in his
tyme by all subtell wayes, deuised to
obscure and deface the doctrine and re-
ligion of the vniuersall church. And
now the same worke is englisshed, and
by the *Majesties* highnes authorised to
be sette furthe for the reliefe of diuers
Englishe menne, whiche yet stande in
doubte, whether they maye goe to
heauen in the peace and vnitte of
Christs vniuersal church,
or to hell in the dissent
on and confusion of
heretikes.

ASB

1693

W. Beck.

1856.

To the most excellent
 and moſte vertuous ladye and
 our moſte gracious ſoueraigne, Marie
 by the grace of God Queene of Eng-
 lande, Fraunce, Naples, Hieruſalem
 and Irelande, Defendour of the faith,
 princeſſe of Spaigne & Sicilie, Arche-
 duchefſe of Austria, Duchefſe of Mil-
 laine, Burgundie and Brabant, Counteſſe of Halſpurg, Flaunders & Ty-
 role. Your Maieſties moſte faithfull,
 louinge and obedient ſubiecte John
 Doctoꝝ, wiſheth all grace, longe
 peace, quiet raygne, from God
 the father, the ſonne, and
 the holy Ghoſt.



We haue with
 our gret harmes
 longe tried, no-
 thing to be more
 perilous the wic-
 ked follye armed
 with princely au-
 thoritee. Blessed
 be the heauenly God, moost gracious
 A.ii. Mary

Mary, we nowe satour what inestimable good thinge is godly wisdom, coupled with power imperiall. The first nedeth not proffe, for all haue felt, and none can deny: Whother is nowe in bre, that wordes were vaine to declare, where deedes are present plentifully to shewe. What glorie hereof riseth vnto youre maiestie, I neither can expresse as I would, nor yet wil as I may, hauing experience of your graces nature, delighted to do the best in all, and least of al to heare of it againe. Spaving therfore to praise, whō none but the wicked cā dispraise, I yet with other can not but reioyce, that so high wisdom, so heauenly inclination is nowe (by Gods prouidence) matched with semblable authoritie of highe gouernance: that what Godly wayes for the maintenaunce of Gods honour, and the wealth of this realme, your grace of heauenly inclination hath tofore wished, whē ye could not require, of high wisdom hath thought right to be done, when ye lacked might to doo: the same hencefurthe your maiestie (of right)

right) may will, and of authoritie com-
maunde; that where as heretofore vn-
der men of courage more stoute to doo
their wpll, then godlye deuoute to doo
thinges wel, the trueth of Gods word,
and the zeale of good workes haue de-
caied: so hereafter, vnder Mary a lady
of heauenly simplicitie, & liuely sparke
of godly loue may ettsones kindle that
was extinct: the bright sterre of Euan-
gelike lighte maye shine, that was ob-
scured: the righte vaine of heauenlye
doctrine maye appere, that was stop-
ped vp. If all could that woulde, your
highnes shoulde lacke no helping han-
des to further youre maiesties godlye
purposes. Amongest them that haue
much good wpll, and litle power, I
haue alwayes claimed to be one, and
nowe for maintenaunce of that claime,
I do moost humbly beseeche your high-
nes to accepte this litle worke, whiche
presently I present vnto your grace,
that beinge accepted and authorised by
your highnes, it mighte finde fauoure
with other, that can not but like what
your wisdom hath not mispiked.

A.iii.

Wher:

Wherein I haue expressed bothe my
humble and lopall hart towardes your
maiestie, & also my vehement affection
towardes my naturall countreemen,
and most earnest desire of their happie
retourne home to trueth, that haue so
long strayed from home in error. And
for asmuche as many seme to stray, be-
cause they knowe not their home, nor
the waye thither: I haue deuised for
them a perfect table, wherein our home
is lyuely set furth, and the waye also
thither. Our home I cal the catholike
church, the true spouse of Christ, our
most louinge mother. The way to this
home is to folowe her ordinaunces and
lawes. This haue I done, howe euer
the dede be liked with other, if youre
maiestie allowe the intent of the
doer, I haue a great portion of
my desire. The grace and
blessing of God be with
your highnes euer
and euer. Amen.

Your highnesse true and faictfull
orator Iohn Proctor,

THE PROLOGVE TO HIS DEER
brethren, and naturall countree
men of Englande.



In this newe and mi-
raculous raigñ of mer-
cifull Mary our newe
and mooste lawefull
Quene & gouernesse,
wherin we see so many
good olde orders newely restored, and
so many newe erronious nouelties an-
tiquated and made olde, I haue had a
vehement desire (dere brethren) to exhi-
bite vnto you some newe gifte and to-
ken, therby to witnesse the great glad-
nes newly engendred in my harte of so
many newe occasions. And emongest
all other giftes that myght commende
the gauer, and aduauntage the recep-
uer, I finde none either fitter for me
to geue, or better for you to receiue, or
more agreeable for thys presente tyme,
then if I should renewe some old trea-
sure, and present you with some aunci-
ent Jewell, the vse wherof might bothe
encrease knowledge in you to discern
the

42/47

the worthye value of olde and auncient
 Jewelles of late daies not regarded,
 and expell also from you blind & grosse
 ignorance, to the vtter defacinge of
 suche newe fantastickall pelfrie & coun-
 terfaite trash, as latelpe haue been es-
 temed. I am muche deceiued, but I
 haue founde suche a Jewell for you, as
 for the findinge I myght haue prayse,
 and you pleasure in hauinge: for the
 geuinge I might deserue commenda-
 tion, & you receaue consolation in the
 vsinge of it. For what pleasure with-
 out Christ, what consolation canne be
 had without the trueth of his heauen-
 ly worde? There is one onely waye to
 Christe, one onely meane to the trueth
 of his word. This way who euer hath
 trased, neuer missed Christe. This
 meane who euer hath obserued was
 neuer seduced by falthode. This waie
 to Christ, this meane to trueth, is the
 gifte, whiche I purpose in this newe
 face of so newe and happpe worlde to
 geue you. It is a Jewell soo muche
 worth, as your soules health is worth.
 It is a treasure of so muche value and
 efficacie

to his countree men,

efficacie, as wherewith God is pleased,
and heauen wōne. It is a talēt of such
speciall propertie, as neither time can
diminishē, nor violence deface, nor vse
weare it. Thys waye to Christe, this
meane to trueth, is by a generall name
called, *Ecclesia catholica*, the catholyke
Churche: whiche is our mother, & we
her children. Without this mother,
as there is no waye to heauen where
Christe is (*Porta enim cœli est*, for she is the
gate of heauen, wherby we must entre
to Christe) so is there no trueth, but
what she alloweth. *Columna enim & fir-*
mamentū veritatis est. For she is the pillar
and foundation of trueth. None canne
sucke the sweete mylke of Christe his
comfortable word, but frō her pappes.
Mater enim est, cuius vbera sunt duo testamen-
ta. For she is our mother, whose twoo
brestes are the.ii. testaments of God,
wherfore to knowe her, is to knowe
Christe and trueth. Betwene whiche
there is no more difference, then is be-
twixte the head and the bodye, the
spouse and the spouse: which as they
are by a necessarie band of vnitie knitte

A.v.

together

Gene. xxviii.

i. Timo. iiii.

August. in ex-
positione epi-
stole Ioannis
apostoli. Tra-
ctatu. iiii.

The preface

together, so Christ, trueth, & the church
are inseparably coniopned. For neither
canne Christe be without trueth, nor
trueth without the churche, with
whom God the holy ghost doeth com-
municate al truth. Wherefore to thend
you shal not henfforth misse of Christ,
ne mistake his trueth, I haue geuen
you a worthy worke in your naturall
language of famous *Vincent*, priest som-
time of *Lyren*, which he penned aboue
a. xi. C. yeres agoe in the *Latin* tonge:
wherein you shall finde the true and
liuely image of this churche, and also
most certayne & unfallible rules, wher-
by to discerne all cloked falshode from
the simple trueth: diabolike sophistrie
from Euangelike doctrine. I haue ge-
uen you this Jewell of a great zeale
and affection: doe not you receaue it
vnthankefully. How be it I grate not
thanks for the geuinge, but onely ac-
ceptation of the gifte. And howe wor-
thy it is to be accepted, howe necessa-
rie to be had, you shall soner vnder-
stande by the vse therof, than I by
words can expresse. Accept it therefore,
for

to his contrie men.

for it is worthy, and follow the coun-
sell thereof. for it is necessarie . What
more necessarie can be geuen the sicke,
then soueraigne medicine, whereby he
may be recouered? What more neces-
sary can be geuen the worldling, being
in daunger to perishe , then to directe
him in the way to heauen, wher he may
be saued? What more necessarie for
the drowned in sinne, whiche bringeth
bondage , then to trace him to grace,
that might sette him free? What more
necessarie can be geuen him, whom the
fleshe ruleth, the cause of corruption,
then to acquaint him with the heauen-
ly spirite , the cause of sanctification?
What more necessarie canne be geuen
him that is nouseled in ignorance,
whiche made him blinde , then to in-
strutte him with knowledge, whereby
he may see? What more necessarie to
be geuen him that is smothered in he-
resye, which killeth, then to shew him
the true religion, whereby he may reui-
ue? All these maladies, griefes, soores,
and diseases in you, Vincent, yea rather
God that heauenlye Disposition by the
ministerie

The preface

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are inseparatly coniopned. For neither
canne Christe be without trueth, nor
trueth without the churche, with
whom God the holy ghost doeth com-
municate al truth. Wherefore to thend
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ne mistake his trueth, I haue geuen
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The p̄face

ministerie of this holy *Vincent* shal remedie and cure. Whilste he shal estones settle you in the sure lappe of our mother the catholike church, the comfortable leche of all infirmities, the necessary nurse of al weakelynges, the most surest haven for all storme beaten to arive vnto. O dere brethren & friends it muche p̄telleth me, and I trust it nowe repenteth you also, to consider howe euyl you haue ben of late taught, howe vnnaturally you haue been intreated, s̄nce ye lefte this good and louing mother; howe manye diseases and infirmities haue growen vpon you s̄nce your departing frō this comfortable leche: howe obgle & carren leaue ye are to see, s̄nce you chaunged this necessary nurse: with howe great tempestuous stormes you haue ben beaten, s̄nce you first did loose frō this faithfull haven, wo worth that false harlot that hath deceaued you, I meane that malignaunt and cursed church. It is she, that by her flatteringe meanes and deceatefull allurementes hath intised

to his countree men.

tised you to come from so swete & amiable mothers lappe, into her whores armes: fro church to church, I graunt, but not from like to like. Fro an heavenly church, to a malignaunt church; from a louinge mother to a flattering harlote. From the condition of grace, to the state of perdition. From the vnitie of christians, to diuision of Heretikes. Fro the light of pure knowledge, to the darkenes of foule ignorance. From the trueth of antiquitie, to the falshode of nouelties. From saythfull beleupng, to carnall reasonpng. From sauing Christ, to decepyng Antichrist. Thus they agree together, that in all thinges they be vtterlye vnlke. The one is of God, and ledeth to Christ and trueth. Thother is of the deuyll, and leadeth to Antichrist and heresie. The one grounded in saythe subdueth reason, thother ledde by reason confoundeth faith. The one beleueth reuerentlye what reason can not comprehend, thother impudently alledgeth reason faith to reprehende. Betwene the there is no amitie, no semblaunce, no agreement,

to his countree men.

ment, no fellowship: but continual war
one against another. Nowbeit for as
much as no vntueth can deceaue, but
by colour of trueth: no hereticall poi-
son can beguile, but when it is geuen
in forme of medicine, therefore thys
whorish churche laboureth by al meas-
nes to resemble in vtter shewe and
countenaunce thother good churche:
the rather to seduce the improuident,
when her falshode is cloked: the soner
to catche the simple, when her hooke is
couered. And this is the matter, why
diuers haue been so greatlpe deceaued
of late, and diuers againe wilbe here-
after, if vpon this warning they watch
not, and by other mennes harmes they
beware not. For although this harlot,
this deuillish Synagoge, purposeth
nothings els, but to incorporate you to
the deupll Antichrist, yet hath she euer
more in her mouthe Christe, Christe.
Though she only laboreth to tumble
you headlong into hell both body and
soule, yet doth she continually babble
of heauen: though she teacheth nothing
but heresy to ouerthrow the gospel,
yet

to his countree men.

yet her tongue runneth stil of the ghoſ-
pell, as though ſhee hated herſelfe.
Though ſhe be whollie of the deuill
and nothing of Chriſt, yet ſhe preten-
deth great familiaritie to Chriſt onlie,
as though ſhe knewe not the deuill.
Though ſhee lacke no craſte to ſub-
uert trueth, yet trueth, trueth, is euer
her word, as though ſhe lacked craſte.
O malicious harlot. O deceauable
feinde. O cruel ſtepdame. Come home
come home, gentle brethren, to your
louing and tender mothers lap, whiche
hath fostered you from your pouthe,
and leaue the armes of that cruel ſtep-
mother, whiche will not leaue, if you
leaue not, till ſhe hath ſtrangled you.
Come home to this leache, that ſhee
maye heale you of your foule leproſie,
wherewith this feinde hath infected you.
Come home to this ſweete nouriſe, that
you maye ſucke from her breſtes the
holſome foode of your ſoules healthe,
and comforte: and leaue the ſtinking
carren wherewith this whore feedeth
you. Come home, I ſay, to thys calme
and quiet port, where you ſhall finde
reſte

The p[re]face

reste and tranquillitie of conscience,
whiche the deuill continually tolleth
and tumbleth in restles paynes with
the tempestuous stormes of hereticall
nouelties. Who is our mother? Where
is our home? No doubt the vniuersall
church is our mother, her lappe is our
home. If you be not ther at home, you
can not be at home with God. If you
acknowledge not her to be your mo-
ther, you may not acknowledge God
to be your father. To this mother,
Mary the mother of her countrey cal-
leth you. To thys home Vincent
wylle leade you euen by the hande as
it were. If you be not at home with
this mother, there can be no health in
you, but all diseases: there can bee no
knowledge in you, but all ignorance:
there can be no hope of lyfe left in
you, but assurednes of death. Weape
can not be of God, but of the deuill.

August. in sym- *Qui matrem ecclesiam relinquit, quomodo est*
bolo ad Cate- *in Christo, qui in membris eius non est? Quomodo*
chumenos. li. *est in Christo, qui in corpore Christi non est?*
vzo. iiii. cap. x.

He that leaueth his mother & church
(sayeth S. Austen) howe may he be of
Christ

to his countree men.

Christ, whiche is not of his members?
Howe maye he be in Christ, whiche is
not in the bodie of Christ? The bodie
of Christ is the church. If you wil be
healthfull, come home and haue it: If
you couet knowledge, come home and
sucke it at your mothers brestes, in
forme and maner, as it shall please her
and not you. If you wil haue life, come
home & bide at home with our louinge
mother, where death nor hell can pre-
uaile against you. If you wil be of god,
come home and be incorporate into the
bodie of God and man Iesus Christe:
and then the deuill shall haue no power
ouer you. Do thus and you shall be as-
sured to inherite heauen, where that
wicked harlot and her harebrainedes that
neuer come, you shal doubtlesse possesse
the celestiaall Paradise, which that wic-
ked maistres and her minstrelles can
neuer entre. You shal receiue eternite,
which that hereticall church and her
churkines shall neuer haue. Their dis-
obedience and false beleife shal tumble
them together into hel: your true obe-
dience and faith shall mounte you to

The pface

heauen. They as vnfaithfull rebelles
shalbe destitute of all heauenly grace,
you as obedient and faithfull children
shalbe supported with the maiestie of
Angels. For them euermourning tormen-
tes are appointed, for you heauenly re-
ioyes prepared euer to endure. They shal
perishe with the wicked, you
shall raigne sanctified with saintes. I
feare not but you that are at home wil
tarie at home, for feare of so many dan-
gers: and I mistrust not but you that
are from home wyll make hast home-
ward, allured with so many benefites:
There is no doubt, if cloked craft
begyle you not, if flattering fawninge
of that deceitful auountresse hold you
not, but that you wyll make speed (as
I said) to come home againe that haue
strayed from home so longe. But as at
home with our mother there is no
lacke of trueth, so that harlot our cru-
ell stepmother lacketh no craft to en-
trap and entangle you, no falshood, no
flatteringe to allure and intice you.
Come vnto me (saith she) for here is
Christ, here is health, here is saluatiō.
Thus

to his countre men :

Thus the Ape can ruffle in purple :
thus the Asse can strowt in the Lyons
skynne , thus the larringe Jape canne
counterfeite the pleasaunt note of the
nightingale . But beware brethren , be
not deceaued . It is and euer hath been
the practise of the deuill and his mini-
sters by couloz of trueth to perswade
falshood , vnder the cloke of good to
brynge in al euil . Our true mother the
true church is but one , & in all respec-
tes but one only : one in one vnifor-
me of one Baptisme & sacramētes , one
faith , one spirite . This mother , is not
a mother of a fewe , but of many : her
power is not particular , but vniuer-
sal : as she is extended through all the
foure partes of the earth , & her glorie
diffused in the whole world . For of her
it is saied : *Dabo tibi gentes hereditatem tuā ,*
& possessionem tuam terminos terra . I will
giue the nations thine inheritaunce
and the extremities of the earthe shal-
be thy possession . This our mother
the true church hateth not light , lo-
ueth not to lurke in corners . Where she
maye not be seene : but as her power
B. II. hath

The p[re]face

hath ever more been vniuersall, so vniuersall she hath been at all tymes ap[er]te, plaine, and manifest. ffor how can she be obscure and hidden (saith sainte Austē) *Qua obtinuit omnes gentes*, & is that citie of whiche it is spoken: *Non potest abscondi ciuitas super montem constituta*. The citie cannot be hid which is set vppon a mountaine. Our lord hath set hys tabernacle in y^e sōne, saith y^e prophet: his tabernacle is our mother, y^e catholyke church saith S. Austē, which is set in the bright sonne & not in the darke shade: whiche walketh openly by daye, and not p[re]uillye by night. whose aduersarie the hereticall churche, is of a contrarie nature. ffor she neither is vniuersall, nor at all tymes, but at some certayne tyme, and in some one certayne place. And againe she goeth and cometh p[re]uillye, and in her doinges there is no vnitie, no certeintie at all. Her ministers are diuided, now they dreeme one thinge, & now an other: this daye they like, to morowe they mislike: one is against an other of them, euen in the highest mysteries of Christ his religion. who list to cōsidre their writtings

to his countree men.

shall proue true that I saie. Nowe be
it experience of their doinges, without
readinge of their booke, mighte per-
swade vs of Englande what thei were,
and wherehence they be, that peres-
past haue been preachers and teachers
here amongst vs: that haue persecu-
ted our true mother the vniuersall
churche of Christ: and haue set vp their
lorde Antichriste, and his hereticall
churche. What orders, what forme of
religion haue they set furth since their
firste raigne, that shortly after they
altered not? Whiche thre of them a-
mongest them all, that agreed toge-
ther in their matters? No maruell,
for the deuill is their chiefe head, whō
they serue: and he is full of spes, vari-
aunce, diuision, and discorde. And vn-
der him their scholemaisters were,
Thus, Luther, Zuinglius, Decolampa-
dius, Bucer, Melancthon, Tindall,
Freythe, whiche in their doctrine agree
not one with an other. Such maisters,
suche scholers come of them. And this
diuision, this vncōstancie of doctrine,
was a manifest token that they were

The prefaco

not the children of oure true mother
the catholike church, nor ministers of
Christ, but the children of the deuill
and ministers of Antichrist: yea very
Antichristes. For who soeuer saith S.
Austen is gone from the vnitie of the
catholike church, he is become Antichrist.
Those Antichristes haue borne
a great stroke here now to longe time
in Englande, in whom was no constan-
cie, no staye, no stedfastnes of religion
and doctrine. Howbeit they al agreed
wel in some thinges. They all woulde
be as proude, as headdy, as false and
futtle, as the deuill their father, wher-
hence they came. They al would haue
wpyes, longe berdes, and finally no
olde trueth, or fashions: but all newe
knackes and fancies, as their schole-
maisters lyked. Bucer. &c. of whō they
were taught. Yet woulde they bere vs
in hand & they wer catholike christiāns.
But howe can ye be catholike christi-
ans (saith sainte Austen in his treatise
vpon sainte Iohn his Epistle) that do
not communicate and agre to the vni-
tie of doctrine and faith, whiche is re-
ceiued

to his countrey men.

relied and vled through all christiantie? They would be counted true preachers of the Gospell, Prophetes, and Apostles: yet none of them can save as Paule the Apostle saied. Our exhortation was not to bringe you to error, nor to vncleanes, neither was it with gyle: our conuersation was not at any time with flatteringe wordes, neither in cloyed couetousnes, neither sought we praise of mē. We are witnes and so is God, howe holy and iustly and vnb lameable we haue behaued our selues emouge you. This saied S. Paule. What can our new Apostles say? Out of all doubt the verie contrarie, as truly as euer S. Paule said the other. But for feare of Hypocrisie they dyd all their good workes in corners, that mē might not se them. Yet Christ said: Let your lyght shine before men, that they may se your good workes. But thoughte they were not men of manye good workes, yet had they many prettie qualities, though I saie it. For I may lyke them well to the beast called Camelopardus: whiche being but one, re-
B.iiii. sembleth

The p̄face

seemleth yet many beastes, as by hys
necke, the horse: by his fete, the ox: by
his head, the Camell: by his spottes in
his skinne, the Tygre. So these late
preachers in their stoute countenaunce,
they seemed warriors: in their lighte
apparell, courtiers: in their familiar
talke, rybawdes: in their gestur, wantons:
in their liuinge, ryotous: in the
pulpit, lying preachers: in their booke,
spiteful railers. If they haue not been
suche as I report them, then shewe me
what they were, and howe muche ye
that haue been their disciples and scho-
lers haue profited vnder them, and by
their example in godlynes of lyfe, in
honestie of behauiour, in charitie to-
wardes your neighbours, sins ye first
wēt frō your mother the church, & left
the auncient orders and customes of
religion, and became gape Gospellers
after the gyle of your newe teachers?
Beholde your selues in the glasse of
your owne cōsciences, & tel me truely.
Ye say, that they were godly teachers,
and that through them ye haue attay-
ned to a great knowledge of Goddes
worde

to his countree men.

Word. The more knowledge ye haue & more godly ye ware of lyfe. For wher the true knowledge of Gods worde is, ther is the true spirite of God, which euermore sterreth & moueth mā to liue wel, according to his knowledge, & the pleasure of God, whose knowledge he doth professe. But in Englande I am perfecte & none of you cā sai nay, & saie truth: but y^e ye haue growen in al wickednes, as ye haue growē in this newe religion, in somuche that there was neuer suche vnchristines in seruañtes, suche vnnaturalnes in children, suche vnrulines in subiectes, suche feircenes in enemies, suche vnfaithfulnes in frendes, againe suche beastlynes of myndes, such disdainfulnes in hartes, finally such falshood in promises, such deceitfulnes in bargaines, suche gredy extortiō, such insatiable couetousnes, such itollerable pride, as therfoze ye are becōe a fable amōgest al natiōs. Now saie ye, is not this true? whiche of you can denaie it? And be these the frutes of true knowledge? yea, do not these behauiours and vngodlye maners of

B. v.

yon

The preface

you, declare manifestlie that ye haue of
late yeres geuen your selues rather to
errors, then to trueth : rather to haue
forsaken the catholike and pure saietie
of our mother the true churche, and
folowed the sonde fantasies of a fewe vn-
godly and false teachers, to the highe
displeasure of God? Will God thinke
ye reforme his churche if they were in
error, or call his people to knowledge
if they had been in ignorance, by the
ministers of the deuil, by the preachers
of Antichrist? Or can ye sai that thei be
the ministers of God, that liue so vn-
godlye : that they be the preachers of
righteousnes, whose dedes are so full
of vnrightheousnes: that in comparison
of them, other whom ye called papistes
might be saintes for the honestie of
their liuinge, and sobre behauiours, as
ye your selues haue saied many times
euen in my hearing? Be not these wor-
thie Brelates, to be folowed? haue ye
done a noble fete trowe ye, to forsake
the vniuersall vnitie of all christianis-
tie, to be at defiaunce with your louing
mother the catholike churche, whiche
hath

to his countree men.

hath fostered you from your infancie,
and without whose help, furtheraunce,
and succour, ye cannot be saued: for to
folow suche blinde guides, suche grosse
maisters, as whose doctrine hath
brought you in errors, to the high dis-
pleasure of God: whose example of vn-
clene lyuinge hath ledde you into all
wickednes, to your great ignominie,
shame and rebuke with all godly peo-
ple? what good haue they done in this
realme, either by their preachinge in
wordes: or with their teaching by ex-
ample? Haue they not broke many good
and godlye ordinaunces, and set vpp
none? Haue they not caused for greate
concorde and vnitie, great tumult and
rebellious sedition? for godly fastinge,
spotous feasting? for deuout prayng,
peuishe prating? for due obedience, vn-
lawfull libertie? for peace, Gods plen-
tie, and inough: warre, dearth & famine
more then inough? I write and wepe
in my harte to conside, what maye be
written of the wretched condition and
state that our countrie hath been in of
late yeres. Which of you al, yea which
of

The p̄face

of your preachers, (whose light should
shine that the worlde shoulde see it)
which of them I saie, hath not been as
redye as the worst disposed of you all,
to cate vpon good friday or any other
vigill daye, as soone the Digge as the
Dikerel, the Tapon, as the Tarpe: the
Chykin as the Cheuen? Notwithstan-
ding the Magistrates of this realme
cōmaunded, the wisdomē of the whole
worlde thought necessarie, the vniuer-
sall consent of Christ his churchē pre-
scribed the contrarie. What seruante
for the most parte hath any of you all,
that loketh not to haue his brekefast,
his dyner, and his supper, as well vpon
Christmas eue, as any other daye, or
els ye must prouide a newe seruante?
Who can blame them? Are they not as
they haue been vsed? Rather then ye
would obserue the ordre of fasting pre-
scribed by the churchē, ye woulde not
sticke at the beginning to giue your ser-
uautes one meale more on the fasting
daye, then ye woulde on any other day.
And where ye would other dayes feede
them with milke, butter & cheese only,
on

to his countree men.

on the fasting daie, they should be sore
to haue fleshe. Pea and thought it a
glorie whē ye had so done, that ye had
so well reformed your householde, frō
that popishe fast: calling all thinges
popishe that was godly. But what
haue ye gotten hereby? Surely ye had
neuer so lytle good seruice, and yet ye
neuer payde more for it then now. Ye
had neuer such disobedient seruantes,
and yet ye neuer cherished them better
then now. Why so? Before they were
better taught then fedde, and of late
they haue been full fed and ill taught:
Then were they obedient, trustie and
diligent, as they were taught: and now
be they disobedient, slouthful, and vn-
trustie, as they be fedde: then were they
well taught workers, and now ill fed
workes: then had ye diligent laborers,
and now ye haue negligent loiterers.
I speake as I heare your selues saye
that haue them. Well, will ye haue a
remedy? They begin where ye left: teach
them better and feede them lesse. And
for praping, how it hath decayed, which
of you cannot beare witnesse? Finallye
what

The p[re]face

What kinde of wickednes is there that
ye haue not aboue other, and what one
vertue is there, that ye haue not lesse
then other, that p[ro]fesse the contrarie
religion to you? One demaunded of
kinge Agelilaus what fruit and bene-
fite the lawes that Lpcurgus made
had brought vnto the Citie of Spart:
marie quod he, *Contemptum vitiorum*, that
is, the contempte of vices. But whoo
shoulde require of me what fruit the
innouatiō of religion hath brought in-
to this realme of Englande, I muste
nedes saye as I knowe, *Contemptum vir-
tutum*, the contempte of vertues and al
godly liuing. If it be true knowledge,
that ye bragge your selues to haue of
Gods worde: came ye not to it by the
spirite of God? And doth the spirite of
God increase knowledge in you, and
decrease godlines that shoulde be in
you according to your knowledge? Is
godlie zeale, is the feare of God, is ho-
lynnes of life, is charitee towards your
neighbours wrought in your hartes
without the knowledge of Christe his
true religion, or els with the know-
ledge

to his countree men.

ledge therof? If it be in the right know-
ledge of worshippinge God, then of ne-
cessitie must ye cōfesse that before this
innouation you were in better state of
knowledge, because your liues were
then more agreeable to knowledge: and
that sins, ye haue been erroniously
taught and deuillishely seduced, be-
cause your dedes & doinges haue euer
sins been more and more vngodly and
deuillike. For God did neuer begin to
plante a doctrine vnknewen tofore, or
renewe a doctrine afore neglected, and
forgotten: but by suche as were godly
and vnspecked, as in dede expressed the
strength and vertue of their doctrine,
in their life and behauiours. For as S.
Ambrose saith, the wordes of teaching
do vehementlie moue the hartes of the
hearers, when the life of the teacher
is not dissonant. The is the authoritie
of the preacher firme, sure, & allowable,
when he clengeth his sayinges in the
minde of the hearers with the effica-
cie of godly workes. For the iuste man
in his worde and dede is allowed in his
sayinges, this is required in all pre-
chers

The p̄face

thers and teachers commonlie, howe
much more is it requisite in them that
will p̄ache and teache a newe vn-
knowne doctrine? and woulde repell
and olde knowne and well grounded
religion, to plant some newe fangled
inuētion? If thei were moued by God,
then no doubt God woulde also in-
spire them to doo it orderlie, that is,
accor̄dinge as him selfe did, and requi-
red other to doe. *He him selfe* (as is re-
ported of him) *Capit facere & docere.* Be-
gan first to doe, and then to teach. And
he instructing his p̄achers: said who
soever breaketh one of these least cō-
maundementes, and so teacheth other,
he shalbe called the least in the king-
dome of heauen: but whosoever obser-
ueth & teacheth the same shalbe called
great in the kingdome of God. And S.
Paule the worthie p̄acher of Christe
his trueth, dothe testifie of him selfe.
I doe chasten my bodie (saith he) and
bringe it into subiection, least perad-
uenture while I p̄ache to other, I
my selfe be made a reprobate. Surely if
God woulde innouate or alter the re-
ligion

to his countrey men.

igion so longe receiued, by reprobate
men: then is he not the same that he
was, no: one with his promise. For
when he first began to plant the doc-
trine of his sonne Christ, he chose such
ministers and preachers therof, as for
integritie of life, and also for diuers
miracles (effectuall persuations of
anye thinge that they shoulde teache)
were notable through all the worlde.
But our holy preachers beginning to
plant a newe religion, or (as they saye)
renewe an olde doctrine this .xv. C.
peres neglected, lacke both. They haue
neither good conditions to authorize,
ne miracles to confirme their sayings.
O, you will say vnto me, though they
liued not accordingle, yet was their
teachinge good. I saie they taughte
naughtie & false doctrine. How proue
I that? because it is contrarie to the
faith receiued and taught by our mo-
ther the vniuersall churche. But they
brought the scriptures for them ye will
say. Yea so did the deuill, so did Arius,
Donate, Sabellius, and as many here-
tics as euer were, to maintaine their
A. i. doctrine

The p[re]face

doctrine, yet was their doctrine here-
ticall, and blasphemous: and the scrip-
ture true and moost true. But thei al-
leged the Doctours, and fathers vpon
the scriptures. They did in dede,
but in like sort and maner as diuers
were noted to allege Homers verses,
ἀνεπίστατοι καὶ ἀνύστατοι hedles, & end-
les, for whatsoeuer they founde in a-
ny of the fathers workes, that mighte
in any respecte seeme in apparauice to
mainteine their errors: the same wolde
thei continuallie chat and charme on,
althoughe in dede it made either a-
gainst them and their erroneous doc-
trine: or at least, nothinge with them,
if they had well waied their workes
throughlye as they did not. But they
were snatchers and patchers onely, and
only snatched here and there a piece to
patche vpon a botching mater. I mighte
well liken them to Apes for diuers
qualities that were in them, for as the
Ape being neither apt to kepe v house,
as doth the mastie cur, nor fitte to bere
burthen, as can the hors: nor meete to
curne and till the grounde, as can the

oxe:

to his country men.

Ore she onely flattereth, the onely mo-
ueth vs to laughter and pleasure; and
with her foliſhe mockes and mooves
maketh vs pleaſaunt and merie. So
these newe fangled preachers, for as
much as they had not the grace neither
to kepe home wth their mother, the uni-
uerſall church: and with her to watch
and kepe the wardes that her enemies
aſſaulte her not, neither to ſurue & till
the grounde of mans ſoule, that it might
be apt to receiue & good ſeede of whete,
whiche their mother would haue ſow-
en: neither yet patientlie to bere the
burthen and load of her motherlie cor-
rection, by faſtinge and praying, and to
ſuffre the crosse of her ſpoule Chriſte,
whiche she would haue leide vpon their
ſhoulders: being unfitte (I ſaye) and
vnproufitable members to theſe good
purpoſes and vſes: they became mini-
ſters of pleaſure, libertie, licence and
caſe, and they theſelues knowledege
in them all. Whiche onlie purpoſe was
as Erasmus well noteth in his epiſtle
to Balthazar. *Cenſus & vxor, chiꝑping*
and wꝑping. ergo in this point they be

L.ii.

apithe

The p[re]face

ap[osto]licke. Againe when so euer they toke
vpon them the handlinge of any good
and weightie matter, their handling of
it was ap[osto]licke: for either they would
rent and teare it into peices, and make
it nought worth, or els by wast[ing] and
wreth[ing] of it, they would force the
same to mainteine their principall in-
tents (*wyuinge and thriuyng*) and this is
ap[osto]licke. Further as of euill cometh
good many times, so of the came some
good also. For we reade that the wan-
tonnes, plaie, and pastime that the Ape
maketh, driueth away the Age from
the L[ord]. In like sort the folly, the ly-
centious libertie of these new fangled
preachers haue driven awaie the care-
lesse securitie from the catholike sort,
and haue been occasion that they haue
giuen them selues more earnestlie to
watche and warne for their mothers
right, whiche tofore liued as careles
without feare of enemies: and here in
they were as profitable to the catholike,
as Apes to the L[ord]. Thus thoughte
they would not abide to be pap[isto]licke,
yet were they stil ap[osto]licke. They haue lost
but

to his countrey men.

but one letter of the name, but they
lacke an hundredth good conditions of
them, that be so named. They will say
here vnto me, now ye talke at pleasure
of vs; but all this while why haue not
you amongst you confuted by argu-
ment and learning our doctrine, if it
were so euill? I saie vnto them, what
nede any of vs to confute your doctrine
by argument, whiche the vniuersall
church of Christ by consent, hath long
ago cōdemned for heresie? Tush they
will say againe, you could say nothing
against it. How know ye p , that when
we speake you will not vnderstand vs,
or els your selues haue so many wor-
des, that ye will neither vouchesafe vs
time to speake, nor your selues leisure
to here. We are so ful of wordes that ye
cannot abide vs to speake, and soo full
of malice, that ye will not saue of it, if
it sounde contrarie to your opinion.
We are made like *Porticus i Olympia*, which
was called *Septuocia*, hauing seven voy-
ces or seven soundes, because for one
voice it woulde giue many. Soe, you
were made *Septuoci* for one worde you
will

A.iii.

Vincent, St.

The p[re]face

Will haue the telling of seven score or
els the spirit woulde fume and be in a
greate heate: howe be it, manie times
and often we haue confuted your doe-
ctrine, although you hether to were not
confuted, which coulde not be, for two
causes: the one was because you were
become heretikes, which will neuer be
perswaded against their conceiued opi-
nion, as Lucifer the heretike confessed
of his disciples to S. Hierom. *Vnum
ribi confiteor quia mores meorum apprimenous,
facilius eos vinci posse quam persuaderi.* I cō-
fesse this one thing to the, for as muche
as I do so well knowe the nature of
my disciples, that to dye for, they will
not be perswaded; rather will they by
violent cōpulsion be vāquished. Next
because ye are apish as I say. for as
the Ape whippeth here and there, and
neuer staet he in one place, lyke wise
your custome and maner is, so to sterre
and whippe from place to place, from
matter to matter, from texte to texte,
that it is not possible to preuaile a-
gainst you in resoninge. It is an olde
saying & somewhat to true, *fransi,*
Heretic

to his countree men,

Hereticke & Gelosie after that they haue
ones crepte into man, they will neuer
lightlie out of him againe. Blame me
not if I be somewhat quicke. Your
quicke speede heretofore requirerh no
lesse hast. Yet am I not so quicke to
touch you for your euil dolinges, which
deserue no fauor, as ye haue been ouer
hastie here afore to depzaue vs for such
matters as were worthye praise and
commendation. If ye haue taken plea-
sure in depzauing vs, that offended not
take not nowe displeasure, to be res-
proued, for that ye haue offended: ye
haue many times spok what ye ought
not, and nowe nomaruell, if ye heare
what ye woulde not. Who hath not
bothe sene and hard in booke, balet and
plaie your spurning and kycking, your
croing and cypinge, your barkinge and
bitinge against the faietfull beliners
and catholike preachers? and why? for-
sothe for two causes. Let Diogenes
tell the first and I will not sticke to tel
the nexte. One asked Diogenes what
was the cause, that some men woulde
rather giue their almes to the creple

L.iii.

and

The preface

lazar then to a Philosopher, marpe
quod he, because they hope soner to be
a creple or lazarus then to be a Philoso-
pher, that is, a louer of wisdom &
truethe. Nowe why haue ye so vehe-
mently inueighed against the true prea-
chers of Christ, and the trueth of his
spouse, our mother the church, and
haue extolled the false ministers of An-
tichrist and the ministrie of his harlot
the malignant church? Speake Dio-
genes, speake. It is, because they soner
hoope to be still the false ministers of
Antichriste, then at any time the faith-
full preachers of Christ: soner to go to
dwell in hell with the deuill for here-
sie: then to raigne in heauen with god,
for true religion. Well saide Diogenes,
and by promise I must tell the nexte
cause. I haue readde of an vnskilfull
Painter, who hauinge painted on a
time in a table homelie and perie euill
fauredly, a companie of croinge coc-
kes, and beinge pryncie of his owne ig-
norance, he commaunded his boye to
dine out al the pultry out of the house
and that in no wise any liuelye Cocke
should

to his countree men.

shoulde come nigh the place, where
h table with his painted cockes stode,
least the beholder or byer by compari-
son and collation of them together,
might easily deprehende the grosse and
rude ignoraunce of the Painter, and so
hinder the vstraunce of his ware. So,
beware saide our preachers beware of
these papistes, beware of their So-
phistrie, harken not to them. Kepe not
companie with them. Crie, spe on the
and let them go. Wherefore? The pain-
ter hath told the cause. They were pri-
ue of their owne wicked ignoraunce.
For they feared, & I am out of doubt,
that if ye had truely conferred their
doctrine and liues with the doctrine
and liues of the other good and godly
teachers, whiche they called papistes: if
ye had quietly and diligently with in-
differencie of minde waped well what
they haue either saied in pulpit or wri-
ten in booke: ye had longe agoone per-
ceined the blinde and grosse ignoraunce
of your gupdes. Ye had eslie found out
their trecherie. crafte and falshood: ye
had soone tried that al their gaie pain-
ted

L.v.

The preface

fed ware, was but bumbling and fumbling peltrie, and not (as they made you beleue) faithfull religion, but deceitfull delusion, not wittie writing, but wolly wrestling of well written truth, not truthfull preaching, but rathelful brekinge of all christian ordres, not right reformation of thinges amisse, but deuellishe deformation of thinges that were well, & to be short not repairing, but impairing of the catholike fapth. Alas most deere countremen that euer ye should be so much bewitched by that deuellishe harlot that for her whigge & whay ye should thus leane the nourishinge milke of your louinge mothers breasts, for the purtic pouble of her vncleane pittes whiche bringeth death, ye shoulde forsake the cleane fountaine and well of your mother, where here springeth the water of lyfe. Alas deere frendes ye haue greatly hazarded the wealth of your soules, ye haue heaped the burninge coles of vengeaunce vpon your owne headdes: ye haue vterly cast your selues adwaye for euer, to be tormented body & soule amongeth the foule deuellies of hell in fire euer.

to his countree men.

lastinge, if vpon this callinge ye repent
not, and make hast homeward into the
bosome of your louinge mother. Ye
haue ben often called, and fewe of you
haue regarded. What pituous plagues,
what meruelous miseries, haue not
you sene and moost of you felt, sins ye
left the vnitte of the vniuersal church?
And were they not all as Prophetes
sent amongst you to put you in reme-
braunce that ye were from home, that
ye were out of the fauor of god? What
desperation hath there been amonge
you? howe manye of you nowe of late
yeres, haue died desperate of Goddes
mercie? howe many haue caste awaye
themselves with their owne violence
handes? And was not all this suffered
to let you vnderstand, that ye were be-
come disobedient children to your good
mother? that ye were no longer mem-
bres of that liuely bodie? can the child
despaire of the fathers mercie, as longe
as he is obedient to the mother? Can
he despaire to be saued by Christ, that
is a membre of his bodie? no, no. Thus
mercifull ye by diuers meanes GOD
vouchesafed

The p[re]face

hath called to call you home againe
into his dere spousette lappe, into your
tender mothers armes. But it hath
not moued your stonie and stoubo[r]ne
hartes. Nowe againe of his mesureles
mercy he calleth you. And out of doubt
this is the laste call, this is the laste
sounde of the trumpet. If ye come not
nowe home at this call, it is to be fea-
red, least he will exclude you out for e-
uer, and you that would not come by
on so many callinges, shalbe bidden
goe at one commaundement *Maledicti*
in ignem eternum, accursed into fire euer-
lasting. Ye haue been called diuersly by
diuers and maruelous plagues, and yet
ye come not. Nowe last of all he cal-
leth you by a more gentle meane, by
his true elect Marpe our most noble
and godly Quene. Whom his inscru-
table prouidence hath preserved of a
speciall purpose no doubt, that by her
he might restore his true church, of
late yeres miserably vexed. And by her
last of all, call you home into the fold,
that haue longe strayed as loost sheepe.
She remembreth therefore whose mi-
nistresse

to his countree men

mistresse she is, doeth not slacke to exe-
cute her office. *Clamat virgo, Angli, surgue,
sponsus adest.* The faithfull and heauenlie
virgin crieth earnestlye vnto you. O
my louinge subiectes of Englande, O
dere beloued people, arise arise, come &
accompany the spouse of Christ our
louinge mother, for the spouse cometh.
If ye be not of her traine, if ye be not
of her familie, the Spouse will not
knowe you: the Spouse Christe will
not admit you where he hath to doe.
If ye be not one with the spouse, the
spouse & you must nedes be two. The
spouse and the spouse shall be one in
heauen, you and the deuil shall be one in
hell. Wherefore arise, arise I say. Come
home come home, yare so louingly cal-
led. Who calleth you? god calleth you.
Whose vengeance you cannot escape,
if you come not, if this last call bringe
you not home. Your creatour calleth
you, whose wil is to saue what he hath
made. The lord of mercie calleth you,
who by so many waies letteth not to
seeke the lost shepe, in whose recoverie
he more reioyseth, then in the hauinge
of

The preface.

of ninetie and nyne .

Thus God, the creatour, and lord
of mercie most gently and louingly cal-
leth you. By whom? by many messen-
gers, and nowe last of all by a famous
Mary, whose merites and mercie to-
wardes you all, might moue you all to
come: by an heavenly maide, whose in-
tegritie of life and constancie of faithe,
ought to perswade you al to come wil-
lingly: by a mightie Quene, whose au-
thoritie might compel you all, to come
with speede. Whether to come home, in
to your mothers lappe, where lacketh
no comfort, no cōsolation, no heavenly
pleasure. With her, ye shal haue al, be-
inge ones made members of him that is
al i al. At home with her, you shal haue
assuraunce of life, that cannot dye: of
inheritaunce, that shall not quaille: of
blisse that cannot ende: eternally to co-
tinue in heauen with God. If ye tarte
still from home, what shall you haue?
out of al doubt, ye shalbe assured of
bitter deathe, of perpetual seruitude,
of vnspokeable tormentes euerlastinge
to endure in hell amongst deuilles.

Can

to his countree men.

Can neither so great benefites perswade you to come home, neither so great displeasures werp you to wade from home? Were ye so lightly caried from home by the deuill your enemye, that ye might be lost: and are ye now so hardly perswaded to turn, whē god your redeemer calleth you, by so many louinge waies that ye might be saued? Shal I cal you me that wilfully rine into confusion, whiche the vntesona- ble beastes would not? Shal I cal you christians that so ofte and so louingly called, choose rather to folowe Anti-christ to hel, then christ to heauen? Shal I cal you Englishe subiectes, that soo litle regarde the trumpet of your so- ueraigne Ladie? Is it so harde to perswade men, (whiche shoulde haue reason,) to choose rather life then death, rather pleasure then paine? Is it so hard to perswade christians to folowe rather God then the deuill, rather to raigue in heauen then to suffer in hell? Is it so harde to perswade Englishe hartes, to obey so noble a Quene, so goodly a Mary, so heauenlye a virgin,

cat

The preface

calling you home in such louing wise,
where ye maye haue rest and quietnes,
that haue been tossed with so many mi-
series? where ye maye haue remedie of
so many pestilent sores, and vlcres,
wherewith your soules are infected?
Come, come, louinge countrey men,
for the passion of Christ make hast and
come. Be not slacke in comming, that
made so great hast in goinge. Beholde
your louinge mothers armes are open
to receiue you, her bosome vnclased,
her brestes bare to feede you with the
swete milke of true knowledge, al-
thoughe ye haue vngentlie delte with
her in forsakinge her. Yet come I saie
and humbly submit your selues vnto
her, and she wil louingly receiue you.
She wil forget and forgiue al vnkind-
nes past, and she wil deliuer you from
so many euilles, perilles, and dangers,
that ye are in. She can and will, and
without her, there is no other to bee
looked for, but vtter confusion. If ye
will not beleue the trueth vttered in
wordes, yet credit the effecte expressed
by example. When the raging waters
had

to his countree men.

had ouerwhelmed the whole earthe,
and drowned man & beast and all that
was, who then was saued, but Noe &
seuen with him? What did the Arke
prefigure vnto vs? No doubt the ca-
tholike church of Christ, whiche doth
regenerate you to God, and deliuereth
all that abide in her from the peril and
daunger of hell & the deuill. *Ad quam
confugiunt omnes in omni pressura & in omni
tribulatione sua.* Vnto the Arke of which
catholike church saith saint Austen al-
doe resort for succour in all persecuti-
on, miserie and trouble. We cannot con-
ceiue dere frendes the great comforte,
consolatiō, and safegarde, that is with
in this church, because your headdes
are so heuie with newe fantasticall er-
rours. We are so droulie and so blinde
in the dead slepe of ignorance. But if
ye would awake out of that dead slepe
and see the trueth, then no doubt but
ye woulde thinke with me & saie with
waking Jacob. *Vere hic est domus dei, &
porta coeli. id est.* In dede this is the house
of God, and the gate of heauen. For be
out of doubt, if ye be not of this house.

D.

ye

The preface

ye cannot entre into heauen, where
God raigneth. If ye kepe not your sel-
ues within the Arke of this vniuersall
churche, ye cannot auoide destruction;
ye must nedes perithe bodie and soule.
Wherefore louinge frendes, if you de-
sire to be saued, & to raign with Christ,
be at home with his spouesle. If ye
longe to inherite as the children of our
heauenly father, despise not the doc-
trine of oure mother the catholike
churche. If ye longe to drinke the liue-
ly water that springeth into euerlas-
tinge life, resorte home to the cleare
fountaines of your kinde mother the
churche, and abandon the companie of
heretikes. Leauie their broken and vn-
cleane cesterne, whiche can holde no
water, but poudle & miere. For brie-
fe, if ye desire to worshippinge God rightly,
and to walke in this true religion ac-
cordinge to his most holy will & plea-
sure, then stagger not to embrace and
folowe the olde religion, newlye reco-
uered and set furthe by our heauenlye
and vertuous maiden Quene. For bee
out of doubt there is nothinge in this
religion,

to his countree men.

religion; but what the scriptures of
God haue occasioned, the heauenlye
spirite hath suggested, our true mo-
ther the catholike church hath autho-
rised, the holpe & learned fathers of all
Christendome haue set furth, the con-
sent of many generall counsellies hath
confirmed, the longe succession and cō-
tinuance hath approued to be moost
true syncre and perfect. O moost dere
beloued frendes be not ashamed to re-
pent, wherein the Angelles of heauen
will reioyce. Be not ashamed to arise
that haue so shamefully fallen. Be not
ashamed to come home to your mother
the church, sith she is not ashamed to
receiue you. Thinke it not vilenesse to
forsake the society of heretikes, that ye
maie bee made the children of God.
Thinke it no folpe to throwe your sel-
ues out of the armes of an harlot,
whiche will gripe you to deathe, that
ye maye sit in the lappe of so tender a
mother, whiche will cherishe you into
life euerlastinge. Well it is time I see
to breake of, for I haue exceded the iust
measure of a Preface. And yet am I
D.ii. lothe

The pſeace

loth to leane. Blame me not though I
cannot obſerue meſure in my talke to
you, towardeſ whom my loue & hartie
affectiō knoweth no mean. And though
I am in doubtte how you ſhall lyke my
doinges, yet be ye out of all doubtte I
haue done the ſame of a great zeale,
and moſt frendlye affection towardeſ
you all. And I proteſt before God I
onlye ſeek therby your ſoules health.
Neither haue I wriſten this to ſhame
you, but as my dere beloued bretherne
I warne you and call you into the feſ
lowſhip of the ſoonne of God Jeſus
Chriſte our lord. Wherein if I ought
pſeuaille, wel is it with me, but muche
better with you. Here I will leaue &
gſue place to holy *Vincent*. Too whom
I beſeeche you hartely giue atten-
tiue eare, and willinge harte to
vnderſtand his counſelles,
and no doubt but ye
ſhalbe glad ther-
of. The bleſ-
ſed God
in perſite Trinitie direct
your hertes & waies.

The booke



HE Scrip=
ture saying and
admonishinge:

Demaūde of thy Deu. xxxi
fathers, and they
wil tel the: En

quire of thyne
aſſetours, and they wil ſhew the:

Lykewiſe, Applie thine eares un Prouer. iiii
to the wordes of the wyſe:

Agayne, My ſōne forget not my
ſayinges, let thy harte kepe my
wordes: It ſemeth vnto me
that am of al the ſeruauntes of
God the verye baſeſt Pilgrime,
a matter wel woꝛth the trauel,
and lyke thꝛoughe Gods grace
to pꝛofite verie much, if I ſhuld

D.iii.

compiſe

comprise together in wyrtynge
all such godly, comfortable, and
holosome preceptes and counsels,
as I haue faithfullye receiued
of the fathers, concerninge the
true and catholyke faieith. All
wozke no doubtte ryghte neces-
sarie for mine owne infirmitie,
hauinge thereby prompte and
redye, that might through day-
ly reading, repaire and help the
wekenes of my memozy. Unto
whiche enterprize, not the fruit
onely of the selfe wozke hath
moued me, but also the iust con-
sideration of tyme, and oportu-
nitie of place, haue and doo be-
hementlye encourage me to at-
tempte the same. Tyme I saye,
for time we see passeth awaye
irreuocablye, snatching with it
man and all humaine & worldly
thynges.

Tyme.

things. Wherefore sittinge it is, that we of tyme catche also somewhat, that might in tyme aduantage vs into lyfe lastinge beyonde tyme. And at this tyme especially, when both a certaine terrible expectation of Goddes fearefull iudgement, nowe imminent and appzochinge verpe nigh at hande, exactethe in vs a moze feruente studie towarde his religion: and also the subtel- tie and crafte of newe fangled heretikes nedeth nowe greate care, watche, and diligence.

The place I saye, because se- questratinge and deuidyng me from the frequencie and haunt of Cities and Townes, I haue bestowed my self in an out smal village, and in a Monasterie where, without greate let or

Place.

The waye home to Christ.

hinderance, that maye be accomplished whiche the Psalmes speaketh of: *Vacate & uidete quoniam am ego sum deus.*

Moreouer the consideration of my purpose agrieth hereto well. For whereas ones I was tossed with diuers and boysterous waues of the secular traffyque, at length Christe beyng my helper, I arriued vnto the porte of religion, a moost sure haven for all menne: that there pulling downe the combe of pryde and vanitie, and applying my selfe to please God with the sacrifice of Christian humilitie, I mighte happely auoyde not onely the wrekkes and troubles of this present lyfe, but the inquencheable flames alsoo of the woꝛlde hereafter.

But

The waye home to Christ.

But now I shall in the name
our lord, sette vpon the matter
purposed. That is, to describe
and set furth such good lessons,
as by tradition are diuined, by
writtinge are lefte vnto vs frō
our auncetours & forefathers:
desirynge to be accepted rather
as repozter thereof, then presu-
minge to seeme authour of the
same. And further, I shall ob-
serue this ozdze in writting: not
all, but of all the moost neces-
sarie matters to gather and re-
herse, and that not in fyne and
pyked phrase, but in facile and
cōmon speche: so that the moost
part may seeme rather signifi-
ed, thē explicated: rather sleight-
lye touched, then exactly discus-
sed. I leaue the florishinge, cu-
rious, and painted maner of en-
dicting

dictinge to other, whiche either
vpon confidence of their witt-
nes, or respect of dutie or office,
attempt the lyke enterpryse. Als
for me, I intende nothinge els,
but to prouide vnto my selfe,
and for mine owne singular vse,
a byll of remembraunce, as it
were, against obliuion: wherby
memorie moughte be holpen,
whiche I feele nowe to decaye
in me. And yet I chal endeavour
with Goddes helpe to amende,
and daylye enlarge the same: as
my leysure and oportunitie chal
serue, to recognise and recompt
suche thinges as I haue lear-
ned. And this to this end I say,
that if thys my treatise (whiche I
make for my selfe onely) escape
my handes, and happe to lyght
into the handes of other: that
then

then they carpe not, or rathelye
disproue any thing therein con-
teined, whereof is promised a
reformation and amendement.

Nowe therefore to come to the
matter it selfe) I haue with
greate studie and earnest dili-
gence, manye times sought, and
that of verie many godlye and
learned men, howe and by what
certaine and generall rule I
mighte trye and thzoughly dis-
cerne the veritie of the catholike
faith, from the falshood of wic-
ked heresye, the true preacher of
Christe, from the false minister
of Antichriste. And I haue re-
ceiued of them all, at all tymes
thys one onlye aunswere: that
whether I, or anye other man
woulde perfitefly knowe, and
perceiue the trecherie, falshood,
and

A rule.

The waye home to Christ.

and craft of heretikes, & would
auoide their cursed snares, and
damnable ginnes, and desireth
to abide sounde and constant in
the soude faith of Iesus Christ:
then I or he (say thei) must (god
assisting) sence & warde our be-
liefe with a double bolt, that is,
with thauthoritie first of Gods
law, next with the tradition of
the catholike faieeth.

The autho-
ritie of the
churche vs-
on the scrip-
ture is ne-
cessarie.

Here perhappes some would
say vnto me, for asmuch as the
scripture is perfite, and plentu-
ously doth suffice to al thinges,
what nedeth vs to ioyne therto
thauthoritie of the ecclesiastical
intelligence? I aunswere, that
it is veray nedeful. Because the
holy scripture, (althoughe it be
but one, yet al doo not imbrace,
vse & expound y same in one sene,
by

The waye home to Christ.

by reason of the altitude & high-
nes of it. But the sentēces ther-
of diuers diuerslie doo take and
vnderstande : one one waye, an
other a nother way. That ma-
ny times howe many men, soo
manye iudgementes appeare
thereupon. Yet is the scripture
but one, and in all pointes vni-
fourme. For beholde Nouatian
one way, Sabellian another wai,
Donate contrarie to them both
expōdeth it. Again Arrius, Eus-
nomius, Macedonius, thei vnder-
stande it after an other sorte.
Photinus, Apollinaris, Priscillia-
nus in an other sense, Iouianus,
Pelagius, Cœlestinus, yet other
wise: and Nestorius finally after
an other fashon. Yet is the scrip-
ture as I sayd but one, & hathe
but one vnderstandinge.

Where

Diuers di-
uerslie ex-
pounde th
scriptures

The waye home to Christ.

Wherefoze it is verie necessa-
rie for the auoydinge so greate
daungers of diuers errours &
doubtes, that the lyne of the
Pzopheticall and Apostolicall
scripture, be drawen and direc-
ted along, according to the rule
and exposition of the catholike
churche. Lykewise in the catho-
lyke churche we oughte serious-
ly to regard and take hede, that
we faythfully hold that, whiche
is euery where, alwaies, and of
al generally receiued, obserued,
and belied: for that is properly
Catholike. catholike: as by the Etimologie
of the terme (catholike) doth ap-
peare, whiche comprehendeth
all vniuersally. And this shall
we doo, if we ensue and folowe
the vniuersalitie, the auncien-
tic, & the consent of the churche.
These

Uniuersa-
litie.
Auncientie,
Consents

These thre pointes, he must fir-
mely holde that wilbe counted
catholike, and desireth to con-
tinue in the faieith of the catho-
like churche, with out whiche
there is no saluation. Of these
thzee pointes I shall teache as
I haue learned. And touchinge
the firste, we shall not misse to
folowe the vniuersalitie, if we
hartely confesse & acknowledge
that faieith to be the true chris-
tian faieith, whiche the vniuer-
sall Church throughout the
whole world dothe confesse and
acknowledge. Touchinge the
seconde, we shall assuredly fo-
lowe the auncientie, if we stray
not from the censures and ind-
gements of the auncient, holy,
and catholike fathers. Tou-
ching the third, we shal rightlye
folowe

folowe the consent and vnitie,
if in that antiquitie we admit,
embrace and allowe the definiti-
ons, iudgementes, and censu-
res, of all or the moost parte of
the sated holie fathers. Nowe
what shall the catholike Chris-
tian man doo, if any one parti-
cle of the churche, hath deuidid
it selfe from the communion of
the vniuersall faith? What els
shoulde he doo, but preferre the
helth & safetie of þe whole body,
befoze the coꝛrupte and pestife-
rous membze? What if some
new contagion inuade the chur-
che, and laboureth to cōmacu-
late and coꝛrupte, not a parcell
onely, but a whole congregati-
on? Then let him cleue to anti-
quitie: whiche cannot be sedu-
ced by anye crafte of noueltie.
What

The waye home to Christ.

What if in the selfe same antiquitie, we shall trye that twoo or thre, yea whole cities and prouinces haue erred: Then in any wise, he ought to prefer before the rashenes, temeritie & ignorance of a few, & Decrees & Determinations of an vniuersal counsell. What if no suche Decrees of any vniuersall counsell can bee founde in some case, as some suche may befall? Then shall he diligently confesse, searche, and considze the bookes and monumentes of the auncient fathers of the church, and receiue their iudgementes. Whiche, although they were neither of one place, neither of one tyme, yet are one in the communion and faiethe of one catholike church. And what soeuer these sages wyth one
C. consent

consent, manifestlie haue defended, w^ritten, and taughte, the same ought he beleue without all doubt. For the better vnderstanding of that whiche I haue said, I wyl set furthe the same one after an other by examples, and declare the more at large, least whiles I study to be short, I slenderly passe ouer the weight of the matter. In the tyme of Donate that heretike, of whom suche as maintaine his heresies be called *Donatistes*, what time a great part of Affricke had tumbled them selues headlong into the goulfe of the pernicious errors of the said Donate: and forgettinge their religion and profession, preferred the cursed and blasphemous temeritie of one bayne man, before the vnitie of the

Donate.

the church: then (throughe Africa) suche as detested that prophane scisme, & adhered fast to the vniforme consente of Christes vniuersal church, they only of them all mought be said vnto their posteritie leauinge a speciall fourme howe hereafter the wisdom of al vniuersally, ought moze to be esteemed then the madnes of a fewe singular persons, in anye weightie matter concerning our faieth.

Likewise what time the pestilent poyson of the Arrians, had Arrians, infected, not one portion, but almost the whole worlde: in so muche that in maner all the byshoppes of the Latine church, partlye by force, partly by craft circumuented, were wondrously perplexed and amased, what
C.ii. were

were best to be done & folowed
in so great confusio of matters:
Then whosoever was the true
worshipper and louer of God,
the same was not infected with
the skorse of that fylthy conta-
gion: but preferred the auncient
faith, and vnitie of Chzistes v-
niuersall church, befoze the new
forged trecherie and falshood of
certaine singular newe fangled
harebraines. And what cala-
mitie, howe great miserie dothe
ensue innouation of religion, &
the bzinging in of suche newe-
fangledenes, contrarie to the vni-
tie of the catholike church: it is
moost cleare and verie euident,
by that whiche folowed in the
time of these Arrians. For then
all kinde of thinges both great
and small went to wracke: affi-
nities

The waye home to Christ.

nities, cognations, amittes, houses, and families were deuided, yea whole cities, peoples, prouinces, nations: And finally the whole Empire of Rome was merueilouslie distourbed. For when that prophane noueltie of the Arrians, as it were some Bellona or infernall furie (the Emperour himselfe being firste bewitched withall) had ones brought all the heades and nobles of the courte in subiection vnto that newe lawe: sessed not after to disturbe, bere, and confounde all maner of thinges, bothe priuate and publique, holie and prophane: without discrepance of good and badde, to disquiet and hurte whome she listed, and howe she liked. Then were wiues violated, widowes
C.iii. Desolated,

The waye home to Christ :

desolated, virgins defloured,
monasteries suppressed, clearks
persecuted, deacons buffeted,
priestes hated, they were gayles,
prisons, & dongeons stuffed full
of good and godly men, of who
some were banished from cities
and towne, and compelled a-
mong wilde beastes, caues, and
rockes, in desertes, in greate
neede, famine, and thirst to end
their miserable lyfe. Suche mi-
serie dothe certainly ensue and
folowe, whensoever for the hea-
uenlye doctryne, humaine super-
stitions are broughte in : when
well grounded antiquitie, is vn-
dermined throughe wicked no-
ueltie : when the orders and
institutions of our elders, are
violated : the decrees of the fa-
thers

desolated

in

thers broken; the Definitions of
our auncetours neglected: whe
the pernicious desire of newe-
fangled curiositie, kepeth not it
selfe within the commendable
limites of the sacred and incor-
rupte antiquitie. Some per-
chance wil thinke that I speake
this of affectiō and hatred, that
I beare to innouations. Who-
soever thinketh soo, let him at
lestwise geue credite to s. Am-
brose in this behalf, who in his S. Ambrose
seconde booke vnto Thempe-
roure Gratian, deplozing and
lamentinge the cruell bitternes
of that tyme writeth, in thys
wyse.

O almightie god we haue now
sufficientlie purged and cleansed
the slaughter of thy confessours,
the murder of thy ministers, the

The waye home to Christ.

wickednes of soo great impietie,
with our bloude and with oure
destruction. Thou hast now suffi-
ciently declared, that they cannot
be saued, whiche haue uiolated &
broken thy catholike faith. Like-
wise in the thirde booke of the
same worke. Let us obserue there-
fore (saith S. Ambrose) the pre-
ceptes of the elders, let us beware
through presumptuous temeritie, to
violate the seales of oure inheri-
taunce. The fast sealed booke of
the prophet, nor thi seniours, nor
the powers, nor the Angelles, ne
Archaungelles durste unseale. To
Christ onely was the prerogatiue
reserued to open the same. The
booke of Apostolike fathers, who
of us dare open, being sealed by so
many confessours, and halowed
with the bloud of so many godlie
mar

The waye home to Christ.

martyrs: They were holie confes-
sours and martyrs, howe maie we
denie their faithe, whose uictorie
we commend: Yea playnelye
(holpe S. Ambrose) we com-
mende and greatlye alowe the.
For who is so mad, who so euyl
disposed, that wisheth not to
trace and folowe their steppes,
(all if he cannot ouertake them)
whom no violence, no crueltie,
no kinde of death coulde terri-
fie: whome no allurementes of
wozldlie felicitie, no hope of life,
no desire of libertie, no flatterie
of frendshippe coulde withhold
from the defense of the faieith
whiche their auncetours had?
Whom I say our heauenly lord
for their cōstancie in the aūcient
faieith, iudged worthe, by whō
his diuine maiestie mighte re-
store

store his churches, beinge gre-
uouſlie mangled : reuiue and
quicken bp the ſpirites of well
diſpoſed people, merueilouſlye
diſcomforſted: ſet bp and reſtore
againē the holye ordre of hys
prieſthood, beinge trode vnder
foote: and by whom finally his
inſcrutable prouidence mought
with the bloude of ſo innocente
martyrs, cleaſe the people be-
ing pitiouſlye defiled with the
ſtinkinge frothe of dangerous
heresies. And with the plenti-
full teares of ſo godlye biſhop-
pes, waſhe cleane awaye and
utterly deface ſuche newefan-
gled, not properly writiges, but
rather wreſtinges of well writ-
ten verities. And ſo reuoke al-
moſt the whole worlde frome
peſtilent heresies, vnto the moſt
certain

certaine trueth of hys worde:
from altering noueltie, vnto
the sounde and constante aunci-
entie: from newefangled fan-
tasies, vnto the approued iudg-
ment of his catholike Church.
But in this heauenly constâcie,
this is to be noted and earnest-
lie to be considered of vs, that
in the auncientie of the Church,
they defeded nat any one singu-
lar part, but the catholyke, that
is to witte, the vniuersal faith
vniuersallie receined. Neither
is it leefull to thinke, that suche
and so many sage and learned
fathers would with suche con-
stauncie affirme, maintaine and
defende the dreames of one or
two persones, or would for the
fantasticall conspyracie, as it
were, of one smale prouince co-
tende

11

A rule.

The waye home to Christ.

tende euen to deathe. But they
embracinge and faithfullye en-
suing the decrees, censures, and
definitions of all the ministers
of the holye Church, and of the
apostolike veritie, had rather to
deliuer their bodies vnto moost
cruell tourmentes, then to be
deliuered from the auncient be-
liefe: rather to be ouerthrowen
by their enemies to death, then to
geue ouer their catholike faith:
whereby they shoulde lose the
hope of life at Goddes handes.
Thus losing al to wyne Christ,
suffering themselves willingly
to be overcome of al, that truth
might overcome by them: they
haue purchased vnto their
name suche inestimable glozie,
that they be moost rightly re-
puted and accompted, not onely
confes-

confessors, but the princes and
cheife heades of all other con-
fessors and Martyrs.

Wherefore this diuine and hea-
uēly example of these blessed fa-
thers, ought to be a special pre-
sident vnto all & singular Ca-
tholike mē, worthe in cōtinual
meditation to be recorded, who
in maner of the seuenfolde can-
delsticke, branching w the seue-
fold light of the heauenly spirit,
haue foreshowen vnto all their
posteritee, a verie manifest and
cleare forme, howe hereafter in
al bprozes of vaine errours, the
vnadvised temeritie of fantasti-
call innouation ought to be re-
pressed & vtterly to be suppres-
sed by the authoritie of holy An-
tiquitie, and by the force of the
vniuersal consent of Christ his
churche.

churche. This hath not been
straunge amonges the fathers
of the Churche. For euermore
the holper, the better disposed
any haue been, the more earnest,
prompt and ready he hath been
alwayes to withstand newe in-
uentions. Examples hereof are
plentie. But to auoide tedious-
nes I wyll passe ouer many, &
only recite one, whereby it may
be euident vnto all, with howe
great care, studie, and conten-
tion the blessed succession of the
Apostles haue at all tymes de-
fended the integritie of y^e reli-
gion once allowed & receyued,
by the consent of the vniuersall
Churche. So it was therfore
that Agrippinus bishop of Car-
thage first of all other thought
good to be rebaptised, contrary
to

Agrippinus

The waye home to Christ.

to the canon and rule lesse by
the Apostles, contrarye to the
custome or order of the elders,
contrary to the general consent
of the Clergie. Which presum-
ption of his, rayled vp so much
mischiefe, that therby was ge-
uen not onely matter of facti-
ous sacrilege to Heretikes,
but also to certayne catholikes
occasion of errour.

Howe be it on euerye syde
eche good man withstod it ear-
nestly. But Stephen of honoura-
ble memorie then byshoppe of
Rome, with certayne other
godlye men most vehementlye
of all other did resist that fan-
tasye of Agrippinus. And in an
Epistle sent vnto Affrike vpon
that occasion, he ordeyned that
nothinge ought to be altred or
renewed

Stephen.

renewed, but all thinges to be
observed and kept as they were
by tradition left. For that holy
and prudent father well percey-
ued, that there was not the true
religion, where all thinges are
not receyued in lyke faythe of
the children, as they were lefte
of the fathers: where we be
not led by religion, but we lede
religion whether we like. And
this is the propertie of chris-
ten sobritie, and grauntie not
to deuise new sectes and fashi-
ons for his posteritie, but with
all his power to obserue the old
and holsome lawes receyued of
antiquitie. What was then the
ende of that busines raysed by
Agrippinus? Forsooth the vsuall
and tofore observed, the aunci-
ent custome was reteyned: the
newe

The waye home to Christ.

newe deuise vtterly refused.

But ye wyll say perchaunce, Note.
that suche men lacke power
and learninge to defende theyr
newe deuised opinions. Yea they
were so excellent in wit, so flow-
ing in eloquence, and so ma-
ny in numbre: agayne they had
so greate likelyhode of trueth,
and bzought so many sentences
of the scriptures for their pur-
pose (but wzongfully vnder-
stande) that assuredly they
coule by no meanes haue been
ouermatched, had not their mat-
ters quailed in them selues, as
moost vntreue and contrarie to
the will of God.

To be shorte, what shall I
saye of the decrees passed in the
counsell keppe by certain in Af-
frica. Howe did God fauour the
same?

I. i.

same?

The waye home to Christ.

same: Were not all thynges therein done, accōpted as dreames, abolyshed as fables, abrogated and vtterlye refused as vntrue and contrarie to the catholike faith: And O wōderful turne and mervellous conuersion. The first authours of the same opinion are reputed catholike: and the folowers of the same are iudged heretikes.

The maisters be absolued, and the disciples be condemned: The writers of the bookes, out of whiche they falselye forged their opinion, are made the children of the heauenly kingdome: and the auouchers burne in hel. For who is so mad that doubteth, but that so blessed lyght of al holy martyrs and byshoppes

S. Apprian S. Cyprian, and his fellowship, do
raigne

The waye home to Christ.

raigne euerlastinglye with Ie-
sus Christe in heauen: Agayne
who is so deuellishe and wicked
to denaye, that the *Donatistes*, and
other lyke heretikes, that brag
that they were led by the coun-
sell and authozitie of the saied
S. Cyprian to rebaptize, burne
with their grainedelye the de-
uill euerlastinglye in hell: And
surely it semeth vnto me that,
that counsell in Affricke was
promulgate and set futehen
by the prouidence and will of
God: thereby to detect and dis-
close the shamfull crafte of such
hellyshe heretikes, whose wic-
ked fashon is (when they en-
tende to patche vp an heresie in
an other mannes name) to in-
duce the bookes of suche aunci-
ent wyters (in that point dark-

The waye home to Christe

ly penned and leaste vnto vs)
whiche for the obscuritie and
darknes thereof, might serue
as it were for the maintenaunce
of their trecherie, falshood and
heresie. And so they might seme
not to be the first, nor the onely
authoꝝ of such opinion. Whose
wickednes in this poit I iudge
worthe double hatred .
Firste because they feare not
to quaffe the poison of heresie, &
to open the gappe of damnable
erroꝝ vnto other. Secondely
for that they slaunderslye re
newe the memorie of holye men
in suche matter, and as it were
with their pzophane hande, do
fanne abroad into the ayre the
ashes, whiche were well raked
vp, reuoluinge that (not without
diffamation) whiche were bet
ter

The waye home to Christ.

fer to be buried in perpetuall
silence. Herein they leappe not
one inch from their graundpyre
Cham, who not only vouchesafed Cham,
not to couer the naked membres
of his naturall father Noe, but also Noe.
showed other of it to laughe at.
Wherein he somuche transgres-
sed the reuerence due to the pa-
rentes, and somuch thereby dis-
pleased God, that he and hys
posteritie were cursed for hys
faulte. And his bzetherne bles-
sed by the mouthe of God, who
would neither see the nakednes
of their reuerend father, neither
permit other to se it. For turnig
their backes towarde him (as
it is wozitten) they couered him.
Whiche their facte dothe let vs
tunderstande, that they did nei-
ther allowe, ne yet be wozate the

J.iii,

faulte

faulste of the holye man their father. And therfore they and their posteritie were rewarded with the blessed benediction of God. But nowe let vs returne to our purpose. We ought therfore I saye greatlye to feare, and to dreade the daunger and punishmente of alteringe the faieyth, and violating the auncient religion. From whiche temerous enterpryse, as well the doctrine of ecclesiasticall constitution dothe feare vs, as the censure of Apostolike authoritie dothe terrifie vs. It is well knowne, howe greatlye, howe seuerely, and with what vehemencie blessed saint Paule doth inuaighe against suche, as with marueilous lightnes were allured from him, by whom they were

were called into the grace of
Christe and his true Gospell:
and had heaped vnto them a
numbre of maisters accordinge
to their desyre and lust: turning
awaye their care from the ve-
ritie, geuinge themselves vp to
fables, hauinge dampnation.

What were they that wente
from their firste professed faith:

Such as those deceiued, of who
the same Apostle writeth vn-
to hys bretherne at Rome, say-
inge. I beseeche you bretherne

Ro. xvi.

marke well them, which sowe dis-
uision and geue occasions of euill,
contrarie to the doctrine whiche
ye haue learned, and auoide them.

For suche serue not Christe our
lorde, but their owne bellies: and
with swete preaching and flatter-
inge wordes, they deceyue and

¶ iiii

seduce

The waye home to Christ.

ii. Ep. iiii.

seduce the hartes of the innocent people; whiche enter into houses and bringe into bondage women laden with sinne; whiche women be led with dyuers lustes, ever learninge and neuer able to come to the knowledge of the trueth. They are men full of vaine talke and deceiuers, whiche subuert all houses, and teache for lucre sake, suche kinde of doctrine, as they oughte not to teache. They be men of corrupt mindes & lewde concerning the faith, proud harted, & ignorant: yet do they busy them selues in questions and contenciōs of wordes. They are destitute of the truth, iudginge gaires to be holinesse. Also thei as idle persons doe learne to tōpasse about houses. They be not onely idle, but also full of wordes, and very curious, speakinge suche thinges

Ep. iiii.

The waye home to Christ.

things as they ought not, whiche
repelling a good conscience, haue
erred concerning the faith, whose
prophane and vaine talke auaileth
much to impietie, & their speche
crepeth furth as the canker, But it
is well that is written of them al-
so in the scripture. But they shall
preuaile no lenger, for their mad-
nes shalbe made manifest vnto all
men, as theirs also was. ii. Tim. iii.

When therfore the like wan-
deringe from prouince to pro-
uince, from towne to towne,
and carying with them sale er-
rours about, had come also to
the Galathians: and when the
Galathians after that they had
heard of them, beunge nowe as
it wer gluttet & weried with y^e
trueth, remouing from thē the
comfortable foode of the Apo-

J. v. stolike

Stolike and Catholike doctrine,
delited them selues with the
dragges and fylthes of that he-
reticall noueltie: S. Paule did so
execute his Apostolical autho-
ritie, that with great seueritie
he thus decreed. Although (say-
eth he) eyther we, or an Angell
from heauen, preacheth vnto you
any other ghospell then we haue
preached, accursed be he. What is
that, whiche he sayeth (although
we)? Why doeth he not say ra-
ther although I? It is to say,
although Peter, Andrew or Iohn
also, & finally although the hole
company of y^e Apostles preache
vnto you any other Ghospell,
the we haue preached vnto you
accursed be he or they. This
is a fearefull sentence, that for
the affirming and stablishynge
of

The waye home to Christ :

of the first sayth, he neyther fa-
uoureth hym selfe nor anye o-
ther of thapostles. But this is
a smale matter. He sayeth fur-
ther. Although an Angell from
heauen preache any other ghos-
pell thē we haue preached vnto
you, accursed be he. It sufficed
not blessed S. Paul, for the re-
tention of the faith once taught &
preached, to remembre the nature
of mans condicion, vnlesse he
had comprehended therein also
the Angelical excellēcie. For al-
thouh we (sayeth he) or an An-
gell from heauen. &c. Not be-
cause the holye and heauenlye
angels can now syn. But this
is his meanyng. Yf it maye be
(sayeth he) that which can not
be. Whosoever he be that shall
attempte to chaunge and alter
the

The waye home to Christ.

the saythe once taught and receyued accursed be he. But S. Paule maye seeme to some perchaunce, rather to haue said this of some humane affection, then of anye godlye counsaile and consideration to hane decreed it. God forbyd that we shoulde so thinke of S. Paule. For it foloweth, and the same he eftsones doeth inculcate very earnestlye with this iteration. As I haue said tofore (sayeth he) I saye now e agayne, if any shal preache any other Ghospell vnto you, then that whiche ye haue receiued, accursed be he. He sayde not yf any shal teach other doctrine the such as ye haue receiued blessed be he, let him be allowed & receyued, but let hi be (sayth he) Anathema, that is to say
let

The waye home to Christ.

let him be seperated, segregated
& excluded as one accursed, lest
the dangerous infection of one
corrupt thepe, maye popson and
infect, y sound flocke of Christ
with his benemous permixtion
& company. But some may say,
that these S. Paules pzeceptes
wer only geuē to y Galathians,
and to none other. Then also it
shuld folow that other thinges
set furth in y same epistle, were
commaunded vnto the Gala-
thians onely and to none other.
As that. *Si uiuimus spiritu, spiritu ambu-
lemus. &c.* that is: if we liue by the
spirite, let vs walke in the spirite.
Let vs not be made desierous of
wayne glory, prouoking one an o-
ther, enuiyng one an other. And
so furth, as foloweth. But if
this be absurde to graūt, & if al
thinges

The waye home to Christ.

things ther expressed by saint
Paule, were commaunded vn-
to all indifferentlye, then as wel
the counseil & warning concer-
ning fayth, as those pceptes
of maners in like sort pertyne
vnto al. And as it is not law-
full for anye person to prouoke
or enuye one an other, so it
maye not be lawfull for any to
allowe and folowe anye other
doctrine then suche as the Ca-
tholike church doth vniuersal-
lye preache: And yf that, which
then was commaunded (as, if
anye teache you other doctrine
then suche as hath been taughte
you, let him be accursed) be not
now commaunded, which ther
he sayeth in like sorte: *Dico au-*
tem, spiritu ambulate, et desiderium car-
nalis non perficietis. I saye walke in
the

The waye home to Christ.

the spirite, and fulfill nor the luste
and desire of the fleashe. But yf
it be wycked and also pernicious
so to beleue, then necessarily
it foloweth, that as these rules
touchinge maners ought to
be obserued of all ages, even so
the other preceptes concerning
the holye saythe are commaun-
ded vnto all men of all ages: as
that nothyng ought to be in-
nouated or altered. Wherefore
neither hath it ben lawfull, nei-
ther is it lawfull at any time, to
teache other doctrine vnto y ca-
tholike christians, then hath al-
ready been allowed & receyued.
Shal it the be lawfull or no, to
accurse them which presume to
mayntayne or teache any other
doctrine, then that which hath
been receyued, taughte, and be-
leued:

leued: Merely it hath been euer
lawfull, it is alwayes lawfull,
it shall euermore be necessarie
and lawfull. Then for asmuche
as it is so, is there any of suche
boldnes, that dare teache any
contrary doctrine to that, which
the vniuersall Church hath
taught? Is there anye of suche
lightnes, that is so madde to re-
ceyue any other then that, whi-
che the church hath receyued?
Yea, although S. Paule crye
and crye agayne. Although (I
say) that blessed vessel of electiō,
that heauenly maister of genti-
les, that soundinge trompet of
apostles, that noble crier of the
earthe, and skylfull of the hea-
uens: although he, I saye, he do
crye to al at all tymes, and eue-
rie where, neuer somuch, neuer
so

The waye home to Christ.

so oft, neuer so vehementlye, accursed be he, that teacheth anye newe opinion, yet beholde howe these frogges, these wretched gnattes, the Pelagians, Anabaptistes, and other like heretikes reclame still to the contrarie, and that to the catholikes, sayinge. We being your authours, leaders, and teachers, condemne that which ye haue allowed, and allowe that, which ye haue condemned. Away with your olde faith, with your elders institutions, your auncetours decrees, awaye with them all: and for them receiue and imbrace (wotte ye what): Werelye suche gere, as not only may not be auouched, but neither yet also refelled or named wout daunger. We thike I here some say. Sir if no innouations maye be admitted

G.

mitted, howe is it that many times
many excellent persones constitu-
ted and appointed in the churchey
are permitted by the wil of God,
to setfurth newe matters vnto the
people: This is a good questiō,
and worthe with muche dili-
gence, and at large to be confide-
red. Wherunto I shal not shape
anye aunswere of myne owne
witte, but vse the authozitie of
the heauenly scripture, & cleaue
to the counsel and censure of the
holy church. Let vs heare ther-
fore godly Moyses, let hym de-
clare vnto vs, why learned men
& suche as for the gift of know-
ledge were called Prophetes by
the Apostle, are permitted now
and then, to brynge furth newe
opinions and sectes, whiche the
olde testament calleth vnder al-
legozie

legozie: straunge Gods, because
suche newe sectes are no other-
wise obserued and fauoured of
heretikes, then the Gentiles did
obserue and fauor their Gods.
This blessed Moyses therefore,
writeth in the Deuteronomie in
this wise. Yf a Prophet shal rise a
mong you, or any shal saye, that he
hath sene a dreame, that is to wit,
a maister constitute in the chur-
che, whom the hearers beleue to
teach by some reuelation: what
then? And shall (saith Moyses)
foresaic a signe, or portent, and it
shall happen as he hath spoken:
This is meened no doubt by a
maister of so great knowledge,
as might seeme to his disciples
and hearers, not onely to fore-
know mean & humaine thinges,
but also suche matters as are
C. ii. aboue

Moyses

The waye home to Christ.

about man, much lyke were (as
their disciples bragge of them)
Valentinus, Donatus, Apollinaris, and o-
ther of the same heere. It folo-
weth in Moyses. And shall saye
vnto you: go we and let vs folowe
straunge Goddes, whiche you
knowe not and let vs serue them.
what be these straunge Gods,
but onely straunge errours,
Whiche thou knowest not: that
are newe, not hearde of afore:
Let vs serue them. What is that?
Let vs beleue and folow them.
What then? Thou shalt not heare
(saieyth Moyses) The wordes of
that Prophet or dreamer. And
wherefore I praye you: Is not
that forbidden to be taughte,
which is forbidden to be heard?
May not the hearing thereof be
suffered, the teachinge whereof
is not

The waye borne to Christ.

Is not forbidden. Because (saith
Moyles) the lorde your G O D
tempteth you, that it maye be ma-
nifest whether ye loue him or not,
with all your harte, and with all
your soule. It is manifest and
cleare as the daye to what ende
the prouidence of God doth some
times permit certaine maisters
and cēsoꝝ of his churche to erre;
and in their erringe to imagine
and teache freshe doctryne, neuer
toyed contrarie to the auncient
custome of the catholike church.
It is (saith Moyles) that there-
by the Lorde youre G O D maye
tempte you. And doubtlesse this
is a greate temptation: when
he whom thou iudgeth a Pro-
phet, whom thou esteimest a dis-
ciple of Prophetes, whom thou
thinkest a true and faithfull
G. iii. teacher

teacher of veritie, whom thou
doest imbrace with all reue-
rence, dothe sodainlye slippe in
to dangerous error, and pri-
uily teacheth falshood, whiche
thou canst not easelye depre-
hende, that arte ledde with the
fozeindgemente of the aunci-
ent censure: and hardlye maiest
thou condemne them, in whom
affection hath blinded the eyes.
Heare perchauce some requi-
reth, that I explaine these thin-
ges auouched in the wordes of
holye Moyses, by some ecclesi-
astical examples. It is a iust re-
quest, and vnworthie to be neg-
lected. What temptation was
that, fro we ye, when that vn-
happie Nestorius sodainlye of a
shepe beinge made a woulfe,
began to rent & teare the flocke
of

Nestorius.

The waye home to Christ.

of Christe. Yea when euen they,
whose bloude he sucked, yet be-
leued him to be a shepe, where-
by they were the readier prayn-
to him. For whoe woulde not
hardly beleue, that he were
in error, whom they sawe elec-
ted and chosen with soo greate
iudgemente of the temporall
Empyre, so greatly fauoured
and reuerenced of the spirituall
clergie: who with much com-
mendation of holpe men, with
great fauour of the people, was
daily celebrazed, and did openly
preache and teache the holpe
scriptures, and so earnestly con-
futed the dangerous and pes-
tilent errors of the Jewes and
Gentiles: Whoe woulde not
thinke but this were a ryghte
felowe, and that he taughte,
G.iiii. preached

preached and thought rightlie
in all pointes: for to thende he
might make a waye for his he-
resie to take place, he inueighed
earnestly againste the blasphem-
ies of all other heresies. But
this is it that Moyses sayed.
The lorde your GOD tempteth
you, if you loue him or nor. And
to let passe Nestorius in whom
alwayes moore admiration
was, the profite: greater fame
then experience: whome in the
conceite of the multitude rather
the fauor and fancie of men had
made great, the grace of god,
let vs recite other, which being
of greate knowledge and dili-
gence, were therefore no small
temptation vnto the catholyke
folke. As amongest the Hungarians
Photinus. was one Photinus, that tempted the
congre.

cōgregation of Syrma. 200ho af-
terwarde that he was admit-
ted into the holy order of priest-
hoode, and had there ministred
a while, as a true catholike mā:
sodaynly (as that false prophet
or Dreamer whome Morfes
speaketh of) he beganne to per-
swade the people of God com-
mitted vnto hym, to folowe
straunge Goddes. That is to
saye straunge opinions, whiche
they knewe not befoze. And as
that is common, so is this very
pernicious, when to the setting
furth of such straunge errours,
ther lacke no colour of scholes,
no apparell of Rhetozicke, no
helpe of knowledge, as thys
Photinus lacked not. For he was a
manne by witte able to doe as-
muche as anye: in all kynde of
knowe

Knowledge excellent: for pleasant and sweet pronuntiation inferiour to none. Who copiously and weyghtely disputed and wrote in bothe tongues, as is manifest by his bookes, whiche he made and penned as well in the Greke tongue as also the laten tongue. But happely the flocke of Christ committed unto him, being very vigilant and warpe, for and concernynge the catholicke saythe, remembred quickly the watch worde geuen tofore by Moyses: and although they wondred at the eloquence of theyr Prophet, and Pastour: yet wer they well warpe of the tēptacion. For whom they afore folowed as the belweather of their flocke: nowe they auoyde and flie from hym
as

as a rauenyng wolfe.

Like wise the example not
of Photinus onelye, but of Apollinaris
also, maye well teache vs what
great peryll ensueth of the ec-
clesiasticall temptation: and so
warne and prouoke vs, with the
more earnest diligence to ob-
serue, holde, and folowe the ca-
tholycke saythe vniuersallye
taughte and receyued. For this
Apollinaris had with such fetches
so intangled his hearers, with
suche insoluble argumentes,
and so combed theyr wyttes;
that thauthoritie of the churche
leading them one waye, the cu-
stome and practyse of theyr prea-
cher drawynge them another
waye, they were al amased and
in doubt what thei might stand
to, and whiche waye thei might
take

Photinus.
Apollinaris

The waye home to Christ.

fake, and folow. Neither was
Appollinaris suche one, as mighte
easlye be contempned. Yea, he
was so worthe a man, and of
suche estimation, as in moste
thinges mought very quickly
be credited. For who was more
excellent in finesse of witte then
he? Who worthe either for dili-
gence or knowledge to be con-
ferred with him? Howe manye
heresies in howe manye volu-
mes he hath exprested, how ma-
nye errours contrary and inui-
tious to the fayth he hath con-
futed, I nede not declare. That
most noble worke contayninge
thirtie bookes in numbze, maye
suffice for the declaration ther-
of, wherein he confoundeth migh-
telye the frantike bzablings &
sonde cavillatiōs of Porphyrie,
with

With a great heape of proffes.
It were a tedious busines to
recite all the woorkes that he
made: wherein he shewed hym
selfe to be so excellent a clerke,
as might woorthelye be thought
equall to the chiefe builders of
Christ his churche: had he not
through prophane lust of here-
ticall noueltie, ymagined that
new fangled errour, wherewith
as with the poison of a running
Lepzie, so defiled he the rest of
his doinges, & from thencefurth
his doctrine was thought and
accompted rather to be ecclesi-
asticall temptation, then spiri-
tuall edification. Here it maye
be required at my handes, that
I declare theyr heresies, whom
I haue aboue remembred for
heretikes, that is: the heresies
of

of Nestorius, Apollinaris, & Photinus. Howe be it this appertaineth not to the purpose, which now is in hande. For my purpose is not to recite all their errors, but to produce the examples of a few, whereby that maye be evidently and clearly demonstrated vnto you, whiche Moyses sayeth: that yf at anye time any maister of the Clergie, yea, and he euen a Prophet in expoundinge the mysteries of the Prophetes, attempteth to bringe any new opinion into the church, ye maye knowe that the prouidence of God, then suffered you to be tempted. I shall not let, notwithstandinge, in discurse briefly to disclose the errors of the aforesaid men. And I will first beginne wth Photinus, whose secte

The waye home to Christ.

sect is this. He sayeth that God *Photinus* is but a single and solitarye person, and that he muste be confessed after the maner of the Iewes. He denaieth the Trinitie and thinketh to be no person either of the son or of the holy ghost. He affirmeth Christ to be only mā, & that he toke his beginning of Marye. And this he teacheth behemētlye, that we oughte to confesse the onelye personne of God the father, and wurshyppe Christ as man onelye. This was the heresie that *Photinus* mayntained.

Apollinaris braggeth, that in the vnitie of the Trinitie he doeth *Apollinaris* consent with vs, and yet the heresie. same he blasphemeth with his erronious profession touchynge the incarnation of Christ. For he sayth, that in the fleshe of our
Sauia

44/24

The waye home to Christ.

Saujour, eyther the soule of man
was not at all, or at leastwise such
one as lacked vnderstanding and
reason. Moreouer he sayde that
Christ receyued not fleshe of the
blessed virgin Mary, but that he
came from heauen into the vir-
gin. And being wauerynge and
doubtfull what he might cer-
taynlye at all tymes auowche,
he some tymes affirmed, the
fleshe of Christe to be coeternall
with God the worde, some times
to be made of the diuinite of the
worde. For he would neuer con-
fesse two substaunces to be in
Christ, one diuine another hu-
maine: the one receiued of God
his father, the other of Mary
his mother. But he supposed
that the nature of the worde
was deuided: as though a part
ther

The waye home to Christ.

therof remained still in God, & a part also was turned into flesh. Insomuche that where as the veritie saith, one Christ to be of two natures, he being aduersarie to trueth, affirmeth two substaunces to be made of one diuinitie of Christe. And this was the error of Apollinaris.

Nestorius contrarie to Apollinaris, whyles he feineth to distincte two natures in Christe, Sodainly doth introduce two persons, and so deuillishlye imagineth to be two Sonnes of God, two Christes, the one God, the other man, the one begottē of the father, the other begottē of the mother. And for this cause he affirmeth that holye Marye ought not to be called the mother of God, but the mother of Christ. For because of
H. her

The waye home to Christ.

her was bozne, not that Chziste
which is god, but he & was mā.
And if any man thinke that in
his bookes he wziteth one Chzist
and preacheth one persone of
Chzist, let him not lyghtly cre-
dit hym. For he doeth it vpon
purpose to deceiue, that by good
he may perswade euil, as Thap-
postle saieth. *Per bonum mihi operatus*
est mortem, That is to say. By that
which was good he hath wrought
vnto me deathe. Undoubtedlye
this was his opiniō, that Chzist
was bozne veray man, and not
yet sociated in the vnitie of per-
son vnto the word: but that af-
terward the person of the word
descended into him. And al-
though Chzist now be assūpted,
& sitteth in the glozie of god, yet
saith he, betwene him and other
men

The waye home to Christ.

me was no differēce. For mā he
was only, & so now remaineth.
These be the blasphemies that
Nestorius, Apollinaris, & Phorinus
as mad dogges haue barked a-
gainste the catholike faieyth,
taught and receiued in the vni-
uersall Church. Whiche truely
and syncerely iudginge of God
the father and our saviour the
sonne, blasphemeth not, either
in the mysterie of the trinitie, ei-
ther in the incarnatiō of Christ.
For she honoꝛeth bothe one di-
uinitie in the fulnesse of a Tri-
nitie, & the equalitie of the Tri-
nitie in one and the same maie-
stie. She also confesseth one Je-
sus Christ, not two: & the same
one Christ, to be both God and
man. Againe in that one Christ
to be one person and two sub-

H.ii.

staunces

The waye home to Christ.

stances or natures: two natures
or substances, because the word
of God is not mutable, that it
in parte or in all mighte be con-
uerted into fleshe, neyther twoo
persons but one person. Least
in professinge twoo sonnes, the
mighte seeme to worshyppe a
quaternitie and not a Trinitie.
But it shalbe good to declare &
enucleate the same somewhat
more expressely and distinctly.
Understande therfore, that in
God is one only substance and
three persones: in Christe are
two natures and one onely per-
son. In the Trinitie are mo per-
sons, but not mo natures: in our
sauiour mo natures but not mo
persons. Why so? Because in
the Trinite there is one person
of the Father, another person
of the

of the Sonne, an other of the
holpe Ghost; and yet of the Fa-
ther, of the Sonne, & of the ho-
ly Ghost, there is one only and
the same nature and no mo. E-
uen so in oure sauiours Chziste
there be no natures, as one of
the diuinitie, an other of the hu-
manitie: yet not two persones.
For the deitie is not one person,
and the humanitie an other per-
son: but bothe is one onely and
the same Chziste, one onely and
the same sonne of God. And of
one onely and the same Chziste,
and the sonne of God, one only
and the same person is, and no
mo. As in man the fleshe is one
thinge, and the soule an other
thinge: yet is it but one and the
same man, the fleshe & the soule.

The waye home to Christ.

In Peter or Paule the soule is
one thinge & the fleshe an other
thinge: yet are there not two
Peters the soule and the fleshe,
or the soule one Paule and the
fleshe and other Paule, but one
and the same Peter, one & the
same Paule subsisting of ii. son-
dyr natures: the one of þe soule,
the other of þe body. In lyke ma-
ner in one and the same Christe
be two natures, but the one di-
vine, and the other humaine: the
one of God the Father, the o-
ther of Marye virgine the mo-
ther: the one coequall & coeterne
vnto the father, thother tempo-
rall and lesse then the Father:
thone consubstauntiall to the
Father, thother consubstantiall
to the mother. Yet is but one
and

The waye home to Christ.

and the same Christ in both stau-
neces: & not one Christ God,
an other Christ man: not one in-
create, an other create: not one
impassible, an other passible: not
one equall to the father, an o-
ther lesse then the father: not
one of the father, an other of the
mother: but one onely and the
same Christe is God and man:
the same bothe create and in-
create, the same incommutable
and impassible, the same was
also commutable and passible,
the same equall and inferiour to
the father: the same begotten of
the father befoze all worldes,
the same borne in the worlde of
his mother, perfecte God & per-
fite man: being God he is in ful
diuinitie: being man he is in ful
humanitie. Hauinge perfecte
H.iii. soule

The waye home to Christ.

soule, and perfect fleshe, perfect minde and perfecte vnderstandinge. There are in Christ therefore the word, soule, and fleshe: but all thze one Christ, one sone of God, one sauour, one our redeemer, one not in corruptible confusion of the Deitie and humanitie together, but in a most perfect, miraculous & singular vnitie of persone. Neither doth that coniunction conuerte and chaung them one into an other, as the Arrians dreame: but rather in one Christ both natures are placed, that the singularitie of one and the same person still remaininge in Christe, the proprietye also of eche nature abideth for euer, that at any tyme god neither beginneth to be the
bodpe

The waye home to Christ.

bodie, neither ceaseth to be the body. To the better vnderstanding hereof, the iuste consideration of mannes state shall easely induce vs. For we knowe that not in this present worlde onely, but also in the worlde to come, euery man shall consist of bodye and soule. Yet shall not the bodye at anye time be conuerted into the soule, or y^e soule into the bodye, but eche manne made to liue without ende: in man necessarelye the difference of bothe substaunces shall remayne without ende for euer. Euen so in Christ the proprietie of bothe natures remayne for euer, and yet in one vnitie of personne. But wher as I name often times the personne, and saye that God the persone is made

The waye home to Christ.

made man, it is to be feared,
least some mistake vs to saye
that **G D** the worde hath
taken vpon him our nature and
substaunce, by onely imitaci-
on of the action: and that he
was here conuersaunt, not as
man in dede, but as a counter-
fayte personne of man. As in
stage playes we see, where one
man resembleth sodaynly di-
uers personnes, and yet is he
none of them all. For as ofte as
we woulde expresse the imita-
cion of another mans trade or
office, in doing therof we so vse
the diligence of other, that they
not withstandinge whiche re-
semble and represent, are not
those that are resembled & re-
presēted. As for example: when
the stage Player playeth the
Priest

The waye borne to Christ.

Priest or King, it foloweth not
that he is eyther priest or King.
Therfoze, for the acte or parte
ceasyng, the personne also cea-
seth, whiche he did vsurpe. God
forbyd we Christians shoulde
bse any suche abhominable and
pestilent mockerye in the incar-
nation of his sonne Christ god
and man. Let this madnes and
fantasie be left vnto the Mani-
cheis the preachers of dreames.
The catholike fayth confelleth
the worde of God so to be made
man, that he receyueth truelye
and manifestlye all that ours
is, not deceyuably and coulera-
blye. And that he executeth all
thynges that were humayne,
not as though he imitated a
straunge parte, but rather as
properlye his owne, he verelye
and

Manicheis

The waye home to Christ.

and truely being the selfe same
whose personne he dyd repre-
sent. As we our selues also in
that we speake, we vnderstand,
we lyue, we be; we do not here-
in imitate men, but we are men
in dede. Neyther were Peter
and Iohn (to name them chief-
lye aboue all other) menne
by imitation, but by being. In
like sort God the worde in fa-
kyng and hauyng fleashe, in
speaking, doyng, and sufferynge
in the fleashe without corrup-
tion, notwithstanding his na-
ture, vouchsafed to do and per-
forme all this, not to thende
that he might imitate, counter-
fayte, or resemble a perfecte
mā, but because he was in dede
and verely subsisted perfecte
man. Therefore as the soule
knit

knit vnto the fleshe, neyther yet
toured into the fleshe, doth not
imitate man; but is man: and
man not by simulation, but by
substaunce, so the worde God
without any conuersion of any
parte of hym, in comynge and
confoundyng him selfe to man,
is made man, not by imitation
but by substytynge. He therfore
that will be of God must con-
fesse the ineffable word of God,
in the incarnation of his sonne
Christe, and acknowledge one
and the same Christ to be vere-
lye and perfectlye God, verelye
and perfectlye man in one vni-
tie of one personne, whiche vni-
tie of personne was compacte
and perfected not after the vir-
gin was deliuered, but euen in
the wobe of the virgin. And we
ought

ought diligētly to be ware that we imagine not, Chziste to be two, because of his two natures: whom we must cōfesse to be one only, & euer one. One in his conception, & one after. One in his birth, & one after. One in the time of his baptisme, & one euer after, Unto whō being but one, (and yet both God and man, by reason of that vnitie of person) both the properties of God are attributed to man, & the properties of man ascribed to God.

John. vi.

And therefore it is witten in the scriptures, that the sonne of man came downe from heauen, and the Lord of Maiestie was crucified in earth. In consideration of this vnitie of personne, the Church sayeth and beleueth very catholikelly, that God the

the worde was borne of the
virgine. The deniall wherof is
detestable, impious, & wicked.
Then for asmuche as it is so,
god defend that any mā should
go about to defraude the blessed
virgin Marie of the priuileges
of the heauenly grace, as from
her special honor. For she is by a
certain singular gyft of our lord
& God, most truly & most wor-
thely to be confessed, *θεοτόκος*,
that is to say: the mother of god.
Howe be it, she is not so ymo-
ther of God as that impious
heresy doth surmise, which affir-
meth y she must be said the mo-
ther of god by only appellation,
because she brought furth hym
a man, which afterwarde was
made God. As we vse to saye a
Priestes mother, or a Bishops
mother

The waye home to Christ.

mother: not in bringynge furth
a Priest or a Byshoppe, but be-
tyng him a man, whiche after-
warde is made Priest or By-
shoppe. But holy Mary I saye
is not called the mother of God
after that sorte, but rather (as
afoze I sayde) because in the
blessed wombe that holy myste-
rye was wrought. And by
reason of a certayne singular
and one onely vnitie of person,
as the worde is fleshe in fleshe,
so man is God. But now let vs
retourne home, and briezely re-
compte suche thynges as we
haue sayde touchynge the here-
sies tofoze remembred: to thend
that by the iteration therof, the
memorie maye be holpen, & the
matters moze fullye perceyued
and better bozne awaye.

Accur-

Accursed therefore be Photinus
not receiuing the fulnesse of the
Trinitie, and preaching Christ
to be a solitarie and onely man.
Accursed be Apollinaris affir-
ming in Christe the corruption
of diuinitie conuerted, and de-
niynge the proprietye of perfecte
humanitie. Accursed be Nesto-
rius denayinge God to be borne
of the virgine, affirming twoo
Christes, & perswading to be a
quaternitie contrary to the faith
and beliefe of the Trinitie. And
blessed is the catholike church
whiche dothe honoz one God in
fulnesse of Trinitie, and also e.
qualitie of Trinitie in one diui-
nitie: that neither the singulari-
tie of substaunce confoundethe
the proprietye of persons, neither
the distinction of the Trinitie,
I. dothe

Catholike
Church.

The waye home to Christ.

Dothe separate the vnitie of the
Deitie. Blessed (I saye) is the
churche, whiche beleueth that in
Christe be two true and perfect
natures, and but one person,
that neither the diuision of na-
tures diuideth the vnitie of hys
person, no; the vnitie of the per-
son cōfōundeth the difference of
the natures. Blessed (I saye)
is the Church, whiche humbly
confesseth, that Christe manne
was not vnited to God after
his natuities, but in the chaste
wombe of his mother: to thende
she might acknowledge hym to
be nowe, and euer moze to haue
been. Blessed is the Church,
whiche vnderstandeth God to
be made man, not by conuersiō
of nature, but by consideration
of person, and such person as is
subsisting

The waye home to Christ.

subſiſting, and euer permanent.
Bleſſed is the Church, whiche
teacheth this vnitie of perſon to
haue ſuche force, vertue, and
might, that by that vnitie ſhee
aſcribeth in wonderfull and in-
effable myſterie, as wel the pro-
prieties vnto manne, as the hu-
maine qualities to God. For in
reſpecte of that vnite of perſon,
ſhe denieth not, but that mā, as
concerninge GOD, descended
from heauen, and beleueth that
God, as concerninge man, was
made in the earth, ſuffered, and
was crucified. In reſpecte of
that vnitie ſhe confeſſeth that
man is the ſonne of God, & God
the ſonne of Marye the virgin.
Thus muche of this matter:
the weighte whereof requireth
an exact treatiſe But in this pre-

sent place, it is sufficiēt to touch
by the waye briezflye, whiche by
Goddes leaue I purpose here
after mooze plentuously to dis
cusse at an other time. Nowe
let vs procede as we beganne.
I sated befoze and nowe I say
again, that in the Church of
God, the temptation of the peo
ple, is the erroz of the maister
oz teacher. And somuch greater
is the temptation, the greater
knowlege of him is that erreth.
As we declared, first by thau
thozitie of the scriptures, nexte
by ecclesiasticall examples, in
the rehersal & allegation of such
as at the beginninge were este
med catholike in faieth, and
sound in doctrine: at length not
withstandynge either fell into
some other sect, oz diuised some
newe

The waye home to Christ.

newe of their owne bzaines.
Merely it is a great matter pro-
fitable to be knowen, verie ne-
cessarie to be often recozded, &
wozthye by dyuers examples
continually to be illustrated,
and dzyuen into euery mannes
harte: howe that all catholike
men at all times, haue thought
themselues bounde to receiue
the teachers within the church,
and not forlake the faith of the
Churche with the teachers be-
inge in errour.

But where as I am able to
bzyng furth many in thys kind
of tēpting, yet I suppose none
to be compared with Origenes Origenes.
tēptacion, in whom were so ma-
ny excellent, singular, and mer-
uellous gistes, that he was as
it were a marke for every man

I.iii.

to

The waye home to Christ.

to gale and wonder at. Whose
sentence, iudgemēt, and opinion
in all matters, all men iudged
moost woꝛthie to be embraced.
And no merueill. For if the lyfe
geueth any authozitie to man,
no doubt he did leade a verry
perfect, holy, and continent life,
in much pacience, and suffering.
Of the stocke & parentage: who
moze noble then he, which was
sprong of that honorable house,
that firste was bewotified with
blessed Martyꝝdome: Who af-
terwarde for Christe his sake
not onely forsakinge his natu-
rall father, but leauyng also all
hys goodes and substaunce, so-
muche proffeted amongst the
harde straighes of holy pouer-
tie, that many times and oft he
was sharpely handled, for cōfel-
syng

lynge the name of oure Lorde:
Adde therto, that so great was
his knowledg in all kinde of
literature, matched with suche
finenes of wit, powdered with
such pleasaunt deliuerance of his
wozdes, that he was thoughte
pietelesse without felowe. The
highe magnificence of whose ab-
solute knowledg was suche,
that few or none were thought
to appoche. His pronuntiatio
and vtteraunce so swete, that
from his lyppes not wozdes,
but hony might haue semed to
flowe. What matters seminge
neuer so hard, hath not he with
force of disputatio made smoth,
& cleere? What thinges seminge
beray hard to be done, hath not
he made to appeare easie by his
owne example: But some wyl

I.iiii.

thinke

thinke that he perswaded hys
assertions by subteltie of argu-
mente onely . Yea there was
not one of the Church that be-
sed mo examples out of the holy
scriptures, then he did in anye
wozke that he made, as he made
veray many. And that no thing
might be lacking in him that ei-
ther coulde encrease his know-
ledge, oz inlarge his estimation,
he attained the full perfection
of age . And in his time he had
so many disciples, whom effec-
tually bothe by continuall in-
struction of doctrine, and effec-
tuall example of maners he had
soo framed that of hym, and
as it were out of his bosome
issued innumerable Doctours,
Ministers, Confessours, and
Martyrs .

Finally

Finally in howe great admiration, glozpe, and fauour, he was with all men, who can expresse vnto whom diuers godlye men from all partes swarmed, whome the Christians honoured, as a Prophete. The Philosophers reuerenced as a maister. Whome for the worthines of his heauenly wisdom, not onely men of priuate condition, but also the imperiall state honoured. Recorde of histories, whiche report that the mother of Alexander the Emperour, sent for hym to learne at hys mouth heauenly wisdom, wherof he had a speciall grace, & the a burnyng desire. The same histories also reporte vnto vs the testimonye of an epistle, whiche he endicted with the maiestie of

I. b.

christi-

The waye home to Christ.

Philippe.

christian prelacie, and sent it vn
to Philippe thempetour, who
first was made christian of the
Romaine Princes. Touching
the incredible knowledge ex-
pressed in that epistle, yf any ac-
cept not the christian testimo-
nye at my reporte, at least wise
let him receyue the gentle con-
fession vpon the testimonye of
pꝛophane Philosophers.

Porphyr-
us.

For that impious and wicked
man Porphyrius doeth confesse,
that by the sounde of his fame,
he was styrred to trauel as far
as Alexandria, being in maner
yet but a boye: and that he
there sawe Origines, well stept
in age: but such one, of such ma-
testie, as who had buylded in
him selfe a towre of all know-
ledge. No doubt he was a man
full

The waye home to Christ.

ful of worthines. All whos most
worthye qualittes I coulde not
rehearse in a daye : no not the
least part of them. And they all
do pertayne not onelye vnto the
gloze of religion, but also vnto
the greatnes of the temptatiō.
For who woulde eyther suspect
such a mā, of so excellēt wit, so
great knowledge, & of so won-
derfull grace? Or woulde not
rather vse that sentence, that I
had leuer erre with Origent, hen
to thinke trueth with other?

What nedes many wordes? It
came to this passe, that y^e moste
daūgerous tēptation of so nota-
ble a person, so great a mayster,
so hiegh a prophet, allured very
many from y^e integrite of their
faythe. Wherfoze the same Ori-
gen, whilest he moze insolentlye
aba

The waye home to Christ :

abuseth þ grace of God, whilest
he ouermuche trusteth to hys
owne witte and iudgement, &
slenderlye regardeth the aunci-
ent simplicitie, and presumyng
to be moze wise then other, do-
eth contemne the traditions of
the churche and the pzeceptes
of thelders. He at length taketh
vpon him to interpretate & ex-
pound certen partes of the scrip-
tures after a new guyle. Wher-
by he hath also deserued, that
of him it shoulde be sayde: *Si sur-
rexerit in medio tui Propheta non audia-
s verba illius prophetae, quia tentat uos
dominus deus uester, vtrum diligatis eum
an non.* That is to say: If there a-
ryse amonge you a Prophet, thou
shalte not heare the voyce of that
Prophet, because the Lorde your
God tempteth you w hether you
loue

loue him or not. Doubtlesse it is not onelye a temptacion, but a very great temptacion, when he on whome the congregation of Christ doth wholly stai, vnto whō the churche leneth, allured by the admiration of his witte, knowledge, eloquence, conuersation, and grace (whiche were all wonderfull in him) doeth so daynlye traduce the same (nothing fearinge or suspectyng) from the auncient religion into newe p̄rophanities. But some man wyll saye, that the bookes of Origen are corrupted. I doe not withstande that. Yea, I would that Origen's bookes wer corrupted rather then Origen himselfe. And that his bookes are corrupted, diuers aswell of the catholykes, as heretikes haue affirmed.

firmed. How be it this it is that we ought now to attend, that if not Origen him selfe, yet the booke put furth in his name were a great temptaciō. Which scatteringe full of foule blasphemies, were read and receyued for his, and not for anye other mans. In so muche that al be it in conceyvinge anye errour, it was not the minde of Origen: yet to the perswasion of errour, the authoritie of Origen maye seeme muche to preuaile.

Certullian

The like may be spoken of Tertullian, a man no lesse notable and famous amongst the Latines, then was Origen amongst the Greekes. For what coulde be more excellent then this man: who more exercised in the holy scriptures, and in all other

The waye home to Christ.

other humayne letters then her
Whose breste was farced bp
with a most plenteous varietie
of all maner of knowledge.

There was no sect of Philoso-
phers, no part of theyr studies,
whiche he had not sought, and
faithfully placed in y^e treasure
of remembraunce. He so far ex-
celled in grauitie and behemen-
cie of witte, that he hath not at
anye time almoste purposed to
withstande or ouerthrow anye
controuerisie, which either by fi-
nesse of witte or by wayghte of
argumentes he atchiued not.

The prayse of whose oration
who can expresse? Whiche was
interlased wyth so greate ne-
cessitie of reason, that it did im-
pell and inforce to his opinion,
such as otherwyle he could not
induce

The waye home to Christ.

induce and perswade. In which almost howe manye wordes, so manye sentences be. And howe many sentences, so many victories. A great many can recorde this, and speciall ye Marciones, Apelles, Praxe, Hermogenes, the Iewes, the Gentiles, & the detestable heretikes called Gnostici, Whose blasphemies he hath in great & large volumes defaced, and as it were with the violent stroke of percinge lightnunge, clene ouerthrowen. And yet euē this Tertullian after al these godly practises, not stedfastly cleuing vnto y^e faithfull choze of the catholik trueth, y^e vniuersal and auncient faith, beinge moze eloquent, then happy, moze pregnāt in wit, then cōstant in faith, forgetting as it wer him self & his
foz

The waye home to Christ.

former profession, did at length
(as the blessed confessor Hillary
in a certaine place dothe wyte
of him (sayng) Tertullia tracing
and folowing error, hath pluckte
awaie authoritie from his proba-
ble writings. And he also hathe
ben in the Churche a greate temp-
racion. But I shall spare to
speake any moze of this man.
Onely thys shall I remembze,
that forasmuche as he maintei-
ned the newfangled furies of
Montanus, beinge rayled in the
Churche contrarie to Moyses
precepte, & affirmed those mad
dreames of newe doctrine deu-
sed by worse then mad women,
to be true propheties: he there-
fore hath deserued, that of him
and his wrytynges it shoulde be
said. If a Prophet shal rise among

K.

you

Vincent, St.

The waye home to Christ.

you, you shal not herke to the wordes of that prophet. Wherefore? Because, saith Moyses, the lorde your god tēpteth you, whether you loue him or not. By these & other the lyke so many and so greate examples, we maye euidentlye perceiue, and by the lawes of Deuteronomie moze clearly see and vnderstande, that if at any tyme any ecclesiasticall pzelate or learned man shall erre from the catholike faith in any point, that then the heauenlye prouidence dothe suffre the same to tempte and proue vs thereby, whether, we loue God or not in all our harte, and in all our soule. Wherefore seyng it is so, he then is a true and perfecte catholike man, whiche loueth the trueth of god, whitch loueth the church
the

The waye home to Christ.

the mysticall bodye of Christe,
whiche esteemeth no singular
mans authoritie, witte, or iud-
gemēt, knowlege, or eloquence,
aboue the true religiō of Christ:
whiche pferreth not the affec-
tion, loue, or frendeship of anye
singular person, befoze the vni-
uersall and catholike faith. But
despising allthose thinges, doth
abide permanent, and stable in
faith, and resolueth with him-
selfe to receiue, hold, and beleue
whiche he knoweth the catholike
Churche vniuersally and conti-
nually to haue receiued, holdē &
beliued. And what euer new doc-
trine at any time after, he shall
perceiue to be brought in by a-
ny one, either besides, or aboue,
or contrarie and repugnant to
that whiche the catholike fa-
thers

The waye home to Christ.

thers haue in consente agreid
vpon, he adiudgeth the same to
pertaine, not to religion, but vn
to temptation onely: accoꝝdinge
to the holesome doctrine of blef
sed S. Paule, expꝛessed in the
firste epistle vnto the Coꝝrinthia
• ang. *Oportet hereses esse, ut probati mani*
festi fiant in uobis, That is to saie.
Heresies must be, to thende, that
the proued may be made mani
fest amonge you. Als if he had
saied, the authoꝝs of heresies be
not by & by rooted oute, but per
mitted foꝝ the time by God, that
euery man beinge pꝛoued, maye
be made manifest, and euident
lye to appeare howe stedfaste,
faithful, and sure louer he is, of
the catholike faith. And in dede
as oft as any noueltie riseth vp,
thẽ esely is the good coꝝne tried
by

The waye home to Christ.

by his weighte, and the chaffe
by his lightnes. Then the good
corn abideth within the flooze,
notwithstandinge any pufte of
noueltie. And the chaffe is ther-
with lightly pufte out, hauinge
not the substance of good corne
to keepe it within the flooze of
the catholike vnitie. For the we
see howe some take their leaue,
& shake handes for ever: some
other hange houerynge in the
ayze, and kepe them aloufe, both
fearing to depart, and ashamed
to retourne, beyng wounded
& halfe dead, and half alieue. For
why? They haue receiued suche
quantitie of the poyson, as nei-
ther killeth, ne can be digested:
neither forceth to dye, ne suffe-
reth to lyue. Ah moost wretched
and miserable condition. In

B.iii.

what

The waye home to Christ.

What restless cares are their hartes
broyled trowe ye? Now thei
will, nowe they nil: one whyle
they are violently plucked, with
the raised erroz, where the wind
of noueltie dzyueth: another
while reuerfed vpon them sel-
ues as contrarie waues, they
do relide and beate against the
walles of theire owne consci-
ence. Nowe with foule hardie
presumption, they approue that,
whiche semeth vncertaine: now
throughe causelesse feare, they
dreade and feare to cōfesse such
thinges as are moost certaine:
being al vncertaine which way
to god oz come, what to desire
and what to auoide, what to
hold, oz what to let passe. Which
affliction of so doubtfull & wa-
uering hart, is no doubt, the re-
medie

The waye home to Christ :

medie and medicine of Goddes
mercie towards them, if they
be wise. For beinge without the
moost surest porte of the catho-
like faieeth, they are shaken, bea-
ten, and almost slayne with the
violente stormes of sondrye
thoughtes: to thende, that they
put downe the sayles of proude
minde, whiche they had hoysed
aloft, and vnadvisedlye had
spreed to the windes of nouel-
tie: and that they arriue againe
home warde, into the quiet and
calme haven of their good and
peaceable mother the churche,
where they myghte drinke the
streemes of lyuelye and spring-
ging waters: that thei vnlearne
well, whiche they learned not
well: and to prouoke them to
forget with speede, that whiche
§.iii. they

they receiued in ouer great hast.
And of the whole doctrine of
the churche, what can be com-
prehended in their vnderstan-
dyng, and reason to vnder-
stand the same, and learne it by
reason: and what is aboue their
capacitee of reason, that same
firmelye to beleue. Thys be-
inge thus, reuoluyng and ma-
ny times recordyng the same
with my selfe, I cannot suffi-
cientlye wondze at the greate
madnes of certayne menne, the
greate impietie of blinded min-
des, and finallye the greate
luste and desyre to erre, that
some haue: that they cannot
be contented with the auncient
beleife taughte and receyued
vniuersally in the churche, but
muste seke daylye newe gere.

Euery

Euermore couetyng to alter
and innouate the religion, ey-
ther by adding some thing that
is newe, or by pullinge awaye
parte of that whiche was olde.
As though the religion of the
churche were not an heauenlye
decree, but an earthly instituci-
on, whiche otherwise can not
be perfect, without dayly emen-
dation, yea rather reprehension
of the same: the diuine Oracles
criyng to the contrarie. *Ne trans-
feras terminos quos posuerunt patres tui.*
that is to say: beware thou go not
beyond the bondes, whiche thy
auncetours haue set. *Algayne. Super
iudicatem ne iudices.* That is to say:
Iudge not thou of, or vpon him that
hath iudged. *Likewise. Scindentē ses-
pent mordebit eū serpens.* Whiche is in
our tonge, The serpent wil stinge
him

him that breaketh or cutteth the hedge. Whereby is ment that þe deuyl which is figured by þe serpent in þe scripture, wil poison & stunge him to deathe, that presumeth to breake the hedge of the catholike faythe, and contemneth the vnitie of Christ his vniuersall churche. Hereto belongeth the worthye counsaile of S. Paul, wherewith as with a certayne spirituall sword all detestable nouelties of cursed heresies are, and at all times haue been cut of, and shalbe to the worldes ende. O Timothee (sayeth he) kepe that doctrine whiche was lefte vnto thee, and auoyde all prophane nouelties of wordes and termes. Beware of oppositions and obiections of false named science, whiche certayne
promi=

The waye home to Christ

promisyng haue erred cōcerning
the faith. What can be moze be-
hemētly spoken against new in-
nouations, contrary to y^e auncie
ent order of y^e vniuersall church
thē this? yet behold the indurate
hartes, the Chamelesse impudē-
cie, the stiffe & outragious perti-
nacie, of diuers, whom neyther
the great weight of so manifest
scriptures can moue to yelde,
noz the weyghtie importaunce
of so highe authorities canne
force to retyze, ne yet so terrible
threatenynge of high venge-
aunce can persuade to repent.

O Timothe (sayeth S. Paule)
auoyde prophane nouelties of
wordes and voyces. He sayth not
antiquities and auncienties. But
therby sheweth what on the o-
ther syde he shoulde folowe. For
he

he sayeth not, Auoide the olde auncient & receiued termes, phra ses, and sentences: but newfan- gled gere, and prophane nouelties. Then if noueltie is to be a- uoyded, antiquitie oughte to be admitted: if noueltie be prophane, then is auncientie holpe and diuine. Auoide also (sayeth he) and resist oppositions, and obiections of knowledge falselye so called. That is obiections made by heretikes, agaynst the receyued order of the catholike churche, vpon knowledge (as they wold lyghtlye perswade). But it is not so, sayeth S. Paule. It is falsely called knowledge. The knowledge of Heretikes is grosse ignoraunce, their brightnesse is mere dymnesse. Theyr light, is hellishe darkenesse. Yet
woulde

woulde they so disgyse and colour them, that in apparaunce they might seeme the selfe same thinges. whiche promisyng sayeth **S. Paule**, they haue fallen from the faithe. What haue they promised? Surelve I wote not what newe and vnknewen doctrine. For ye shall here some say vnto you. O ye fooles and selye poore soules, whiche commonly are called catholike, come ye vnto vs saye they, and learne of vs the true faythe, whiche none knoweth besides vs, whiche hath ben hidden from you this many hundred yeres: and is nowe of late reueled and shewen vnto a fewe of vs. But learne it of vs priuelye and secretlye, and you shall finde great pleasure therin. And whē ye haue learned it at our handes, teache it
other

*The beris
fourme of
wordes th
heretikes
vse.*

O

The waye home to Christ.

other also, but priuelye in corners,
that the worlde heare it not, and
that the Church knowe it not.
For thei can not beare it, because
it is geuen but to a fewe to vnder-
stande, and receiue the secrete of
so great mysterie. I praye you be
not these the very wordes of
that abhominable and decepte-
full harlot, spoken of in the pro-
uerbes of Salomon: Which doth
allure to come vnto her, suche
as passe by the waye goynge in
theyr iourneye, sayinge: He that
is vnwisest of you al, let him come
to me? And the simple she inti-
seth also, saying: *Panes occultos li-
benter attingite, et aquam dulcem furtim bis
bite.* That is to saye: Come and
eate gladlye the loues whiche are
hidden, and drinke priuely a swete
pleasaunt water. These are the
flate =

flattering and deceyuable wordes of that false & wicked harlot the church of Antichrist. But it is worthe the labour to trauersle more at large the wordes of S. Paule. O Timothe, saith he, kepe that which is left vnto the, auoyding prophane novelties of wordes. **O**, is an exclamation as well of prescience, as also of charitie. For he aforesawe the errours to come, and aforeshande was careful howe to auoyde them. He speaketh vnto Timothe. Who is now Timothe? But eyther by vniuersal church, generally, or the whole bodye of the rulers specially. For bothe them selues oughte to haue the sounde and perfect knowledge of Gods religion, and also to teache the same to other. What
is

The waye home to Christ.

is meaned by that. *Deposita custodi.*
Kepe that whiche is lefte vnto
the. Kepe, sayeth saynct Paule,
because of fylchynge theues,
and enuyous aduersaries.

Least thei when men be at rest,
shoulde sowe theyr zizan and
Cocle vpon that good seede of
Wheate, whiche the sonne of
man hadde sown befoze in his
feelde. Kepe that whiche was
lefte vnto thee, sayeth the Apo-
stle. What was that? Forsothe
that whiche was credited and
committed vnto thee, and not
that whiche was deuised by
thee. The religion whiche thou
haste receyued, and not whi-
che thou of thy selfe haste ima-
gined: a matter not of wyt, but
of doctrine: not of priuate usur-
pation, but of publike traditiō,
brought

The waye home to Christ.

brought vnto the from thyne
auncetours, not brought furthe
by the for thy successours. Where-
of thou oughtest not to be an
authour, but keper: not an insti-
tutor, but folower. Hold assu-
redly, saith S. Paule, saue & kepe
the inuiolate and pure talent of
the catholike faith, committed
vnto the. Exchange not, but
what thou hast receiued, holde
that still and delyuer that same
vnto other. Thou hast receiued
golde, yeld golde againe. I will
not that thou rendze either im-
pudently leade, or craftely co-
per for good golde: restore in va-
lue and substaunce gold in deed,
and not that whiche glistereth
and hath a shewe lyke to golde
and yet is none. O Timothe, O
thou priest, thou doctour, prea-
cher,

cher, or expoūder of scriptures, if the gift of God hath made the a fitte instrument thereunto in witte, doctrine, and exercise, bee thou Beselehel the woꝝkeman of the spirituall tabernacle. Cut and graue woꝝkemanly the pꝛe-
tious Gemmes of the heauenly doctrine. Coapt, set, and applye them faithfully. Adoꝛne, decke & set the furth wisely. Adde with the vttermoſt of thy power ſhy-
ning, grace, & bewtie. Thꝛough the, and thyne expositions, let it be perceiued moze clearelye, whiche befoze was darke, and yet beleued faithfully. Thꝛough the and thy trauel, let the poſte-
ritie reioyce in the vnderſtan-
dinge of that, whiche tofoze the antiquitie did woꝝship, and not vnderſtande. But yet teach the
ſame

same thinges, whiche thou hast
learned, and none other : that,
when thou speakest newely, yet
thou speake not newe matters.
Here some wil saye . What, shal
there be no increase had of religi-
on in the churche of Christer?
Yes, what els? Who is so iniuri-
ous bothe to God and man, that
would not so? But increase I
would should be, & not decrease:
a confirmation, not alteration:
renouatiō of religiō, not innoua-
tion. For ech thing receiueth in-
crease, & is properly increased,
which is amplified & enlarged,
in it selfe remayning one thinge
notwithstanding, and the same
still. But vnto permutation, al-
teration, or innouation it belon-
geth that somethinge in sub-
staunce be altered & conuerted
L.ii. from

from one into an other. Where-
foze I gladlie admit and allow
the increase of religion, that is:
I will and I thinke meete that
the churche do increase, growe,
and prospere in all ages and at
all times, verie muche in know-
ledge, vnderstanding and wyse-
dome. But in one onely kynde,
sense, and vnderstandinge. Let
the religion of soules imitate
the consideration of the bodies.
For although the bodyes in pro-
cesse of yeres are enlarged in
their membres, yet doe they re-
maine the same bodies, that thei
were. There is much difference
betwene the flower of youthe,
and the ripenes of age. Yet be
they made, olde, whiche were
befoze young. That, all if of one
and the same man the stature
and

and habit dothe alter and varie
as time runneth, yet the same
nature, substaunce, and person
is stil. Tender and smale are the
membres of younge infantes:
stronge and greate are the lim-
mes of growē men. Yet al one in
euerie of them, & as many. The
infante hathe as many partes,
as hath the man. And if there
be any thinge that sheweth not
it selfe, but in the ripe time of
age: the same notwithstanding
was in the consideration or dis-
position of the sede, so that no
newe thinge afterward appea-
reth in mā, being stept in yeres,
whiche tofore was not hidden
in him being but a childe. Where-
fore there is no doubtfe but thys
is the laweful and right rule of
proffeting: this is the most per-

The waye home to Christ.

fecte and goodliest ordze of grow-
wing and increasing, if the num-
bre of yeres, the course of age,
the processe of time, do resemble
and alwayes shewe the same
partes, and formes in the aged,
which the wisdom of the crea-
tour had tofore formed in them
being litle ones. Nowe if the
shape or forme of man, be after-
warde turned and altered into
any other figure vnylike it selfe:
or if the iust numbze of the par-
tes and membres be either di-
minished, or increased, then of
necessitie the bodie must either
perishe, or become monstruous, or
at leest wise be greatly weake-
ned. Euen so sitting and meete
it is, that the Christian religion
be increased, and dilated accor-
ding to the lyke ordze & maner.
That

The waye home to Christ :

That is to wit: religion oughte
to be strengthened in yeres, di-
lated in times, auanced in age:
but soo, that it remaine ever-
moze one, and the same, vncoz-
rupted, vnaltered in the mea-
sures of all her partes: and as
it were in all her pꝛopꝛe mem-
bꝛes, senses, and qualities, full,
sounde and perfitte: neither ad-
mitting any permutatiō in the
substaunce, ne suffering any dā-
mage in the pꝛopꝛieties, noꝛ al-
lowing any varietie in the sette
diffinitions, sentences, oꝛ cen-
sures. As foz example. Our
fozefathers haue sown in thys
ecclesiasticall agricolation, the
cleane seeде of whetie saieth. It
were surely very vnsitting, and
vniuste, if we theire posteritie
shoulde chuse cockle foz whete,

The waye home to Christ.

and admit the counterfeit and
Deceitefull erroꝝ of the one, foꝝ
the germaine and naturall be-
ritie of the other. Rather righte
and consequent it is, to thende
no discrepance oꝝ contrarietie
be founde betwene the first and
the last, that of the encrease of
whetie institution, we reape the
croppes of whety doctrine. That
when anye parte of these good
feedes sowne by oure auncea-
tours, shall by accesse of tyme
springe and blade vp, the same
by vs bee cherished, maintei-
ned, and defended vnto the most
desired haruest: not altring oꝝ
chaūging any parte thereof, ei-
ther in qualitie oꝝ in substaūce:
although we adde bewtie, fame
& distictiō therto. Foꝝ god defend,
that yꝛ rosy plātes of their catho-
lyke

The waye home to Christ.

lyke determination, shoulde be
couerted into bzambles & thoz-
nes. God defend that in the spi-
ritual Paradise of the pleasaunt
graftes of Cyunamome, bit-
ous raye oz Darnel shuld spring:
of the wholesome sylppes of bal-
samum, pernicious wolbane
shoulde issue. Whatsoeuer ther-
fore the aunciēt fathers, y^e faith-
full labozours in thys Agri-
colation & husbandrie of Christ
hys churche, haue sowed and
plāted, mete it is that the same
by vs theyr childzen and succes-
sours be diligentlye and fayth-
fullye tyled, garnished, and ob-
serued: that the same doe pros-
per, increase and augment: the
same doe styll floure, and sede,
and attayne to perfect ripenes.
For decent and fitte it is, that
the

the auncient pzeceptes, rules,
and lessons, concernynge the
christian religion, in processe
of time be fyned, polished, and
confirmed. But a cursted and
a destetable dede it is, to de-
truncate, mangle, or violate
them, or anye parte of them. It
is lawefull that thzoughe our
diligence, industrie, and labour,
y^e auncient pzeidēces of our fa-
thers doe receyue euidencie,
light, distinction. But it is also
necessary, that they styl retaine
their auncient fulnesse, inte-
gritie, and propriētie. For yf
this licentious libertie of impi-
ous fraude, shalbe permitted to
alter and chaunge the auncient
censures of the vniuersal chur-
che: I am afrayde to saye, how
great daunger shoulde ensue of
bzeq.

breaking and abolishing the amiable concord of Christ his vniforme religion, within short tyme. For anye one parte of the catholike institution, beyng once broken and abdicate, the Leprosie wil so crepe from part to parte, that at length the whole wyll be the least parte, and vtterly refused. Agayne if they beginne to myngle newe tryckes, with olde and auncient lawes: straunge & forayne deuises, with accustomed and familiar preceptes: prophane fantasies, with sacred and holy ceremonies: no doubt it will grow to suche a custome in the whole, that euer after it wyll be the practyse of euerye lyght brayne, to alter and put downe olde religion, and to set vp newe
fan

fangled toyes, deuised by theyr
owne witte. In so muche that
nothing shalbe left in the chur-
che vnspotted, vntouched, vn-
defiled: but where the churche
heretofore hath been esteemed
and accompted the precious ves-
ture of chaste and vncorrupte
veritie: from hencefurth it may
be rekened the sincke of impi-
ous and foule errours. But
God of hys mesureles mercye
forbyd any suche detestable en-
terpryse to entre into the myn-
des of hys people. But let it be,
as it hath been alwayes, and stil
is, the furious and peuisch prac-
tise of the wicked, impious, and
cursed. Let the church of Christ
euermore be as it hath been e-
uer, and shalbe for euer, the dili-
gent, warye, and faythfull ke-
per

The waye home to Christ.

per of suche determinations,
Decrees, and ordinaunces as
haue been lefte by our aunce-
tours, and vniuersallye recey-
ued in consent and vnitie. This
true and faythfull churche per-
mitteth nothinge, diminisheth
nothyng, addeth nothyng, cut-
teth not away necessities, and
supplieth superfluities: omit-
teth not her own, and vsurpeth
that whiche pertayneth not vn-
to her. But with all diligence
studieth to preserve, maintayne
and continue suche doctrine,
as hath descended vnto her
from the auncient fathers by
general cōsent. And what hath
been lefte vnto her only begon,
and not settled: the same she
endeuoreth to publishe, fine, &
stabilishe. What hath ben fully
expressed,

The waye home to Christ.

expressed, and thoroughly resolved: the same to consolidate, confirm, and assure. What hath been confirmed, and ratified: the same faithfully to keepe, followe, and beleue. For what hath the church purposed at any time, by the decrees of general counsailes, but that such thynges shoulde afterwarde more diligently be obserued, whiche afore were simply beleued: And that, whiche tofore was but slackly taught, should afterwarde be preached more instantly? This I say at all tymes and nothing els, the church being vexed with the furious nouelties of wicked heretikes, hath purposed to doe in the decrees of her counseylles, that suche doctrine as was receyued

ceyued by tradition onely from
the auncetours, might be assigne
ned & sealed henceforth vnto the
posteritie by scripture, cōpziſing
in litle wꝛityng a great weight
of matters. And manye times
foꝛ the better vnderstanding of
them, vttereth & expꝛesseth the
olde sense and meaning of our
faith, in new termes newly de
uiſed, foꝛ the playne opening of
ſuche matters, as might other
wiſe apeare obſcure But let vs
returne to y^e apostle S. Paule.
He ſayeth: *Depositum custodi.* Kepe
that whiche was left vnto the, a
uoidynge prophane nouelties of
words. auoide ſaith he, & hate as
a viper, as a ſcorpiō, as a bene
mous cockatrice, leaſt they hurt
thee, not onelye with their tou
ching, but alſo with their ſight,
and

The waye home to Christ.

and pestilent bzethe. What is it,
to auoide? Forsothe not once to
eate or drinke with the. Auoide,
sayth S. Paule. What? If anye
sayth he, cometh vnto you, and
bzingeth not with him this do-
ctrine. What doctrine? The ca-
tholycke and vniuersall doc-
trine, which hath remained one
and the same by all succession
of ages, thzough incorrupt tra-
dition of verite, & shall remayne
to the worldes end, whosoever
saye naye. What then? Doe not
receyue him, sayeth S. Paule,
into thy house, neither shalte
thou saye vnto hym, aue God
spede. For he that sayeth vnto
him, God spede, or all hayle, he
doeth communicate with hys
wickednes. He sayth pzophane
nouelties of wordes.

What

What is prophane? Verely that
whiche is neither Godlye nor
goodly: all whozy, and nothing
holy: that whiche straieth with-
out the borders and boundes of
the catholyke Churche, whiche
is the temple of God. He saith,
Prophane nouelties of wordes or
voices. What is that? No doubt
nouelties of wordes, opinions,
censures, sectes, contrarie to
antiquitie, repugnaunte to the
auncient faet h of the vniuersal
churche. For if suche nouelties
be receiued, suche innouations
admitted, the of necessitie must
the faiet h of the holy fathers be
greatlye stayned: then must all
faiet hfull of all ages, all holye
and chaste fathers, all continent
and godly virgins, all clerkes,
leuites, and priesstes: then must

The waye home to Christ.

so many thousande of confes-
sours, so greate hostes of mar-
tyrs, so innumerable multitude
of cities, of peoples, of Islādes,
and prouinces, so many thow-
sande kinges, and nations. Fi-
nally in maner the whole world
being incorporate vnto our heed
Christ throughe the catholyke
saith, must of necessitie (I say)
be iudged all this while so ma-
ny hundzeth yeres, to haue been
ignozaunt, to haue erred, and
blasphemed God: & not to haue
known what they shoulde be-
leue. Prophane nouelties of wor-
des (saith Paule) auoide. Whye
auoyde? Because it was neuer
the custome and propertie of ca-
tholyke men, but onely of here-
tiques, to receiue and folowe the.
And in dede what heresie hath
there

The waye home to Christ.

there been, that spronge not vp
vnder a singular, and certaine
name, in a singular, and certaine
bothe time and place: Who euer
forged any heresies, but that he
first diuided him selfe from the
consent of the vniuersalitie, and
aunciētie of ꝑ catholike church:
Whoo euer presumed so greate
force of frewill, that he thought
it sufficiente to worke all good
actions without the helpe of
Goddes grace, befoze that pro-
phane heretike Pelagius: Whoo
euer denaied all mankinde to be
boude in the offēse of Adam his
preuaricatiō befoze Celestius the
prodigious disciple of that mon-
struous maister Pelagius.

Who euer durst either to di-
uide the vnitie of the blessed tri-
nitie, befoze that cursed Arrius:

The waye home to Christ.

or confound the Trinitie of the
ineffable vnitie befoze wicked
Sabellius?

Who euer saied, befoze that
mooste cruell Nouatianus, that
GOD woulde rather haue the
deathe of a sinner, then that hee
shoulde retorne and liue?

Who euer befoze Symon Ma-
gus (of whome that olde goulfe
of filthes euen vnto Priscillianus
by continuall and priuie succes-
sion haue issued) durste saye
God our creatour to be the au-
thour of euell: that is, of oure
wicked, impious, & abhominable
dedes: For he affirmeth that
God hath created such a nature
in man, that by a certaine pro-
pze motion and impulse of neces-
sarie wyll, he neither can ne wil
any thinge els, but sinne: for be-
ing

inge exagitate, & inflamed with
the furies of al vices, he is pluck
and pulled throughe insatiable
desyre, into al kinde of iniquitie.
There be innumerable examples
of this sorte, whiche I omit for
brevities sake : by whiche it is
clerely and manifestly declared,
that this hath been, as it were,
a solemne bowe euer moore a-
monges heretikes, to set vp pro-
phane nouelties, & to neglecte
the orders of auncietie. And by
oppositions of doctrine falselye
termed, to hysarde the catho-
lyke faith. Of thother side, this
euermore hath ben the proper-
tie of the catholikes, to kepe,
maintaine, & saue all suche god-
ly orders and constitutions de-
liuered and left of the holpe fa-
thers, & to condempne vtterly

all prophane nouelties according to the counsel of S. Paul. Who earnestly warneth, if any shal preache vnto you any other doctrine, the ye haue receiued, accurse him. Hereperchaunce some wyl saye vnto me: do not suche as ye call heretikes vse the scriptures? And can the scriptures lye? Surely the scriptures lye not. Yet lyinge heretikes abuse the testimony of the scriptures, yea and veray vehementlie. For ye shall se them flye throughe euerie volume and parte therof, throughe all the bookes of Moyses, of the kynges, throughe all the Psalmes, the Apostles, gospels, and Prophetes. Where-soeuer, and with whomsoeuer they talke, beinge at home or a brode: whether they preache, or write:

write: be they at least, or in the
streets, scripture droppeth out
of their mouthes as thicke as
haye from heauen. They bring
not one iote of their owne, but
the same is shadowed with scrip-
ture termes. Reade who list the
woorkes of Paulus, Samosatenus,
or Priscillanus, Eunomius, Iovinia-
nus, & all other heretikes, that
euer haue ben, or hereafter shal-
be. And ye shall finde an infinite
heape of examples: yea ye shall
se not one leafe in all their boo-
kes almoost, but it is painted &
set as thicke with quotations &
notes in the margente, of sen-
tences as well of tholde as the
newe testamente, as possyblly
the margente canne holde.
Yet are they detestable here-
tikes. Of whome we oughte

The waye home to Christ.

so muche the moze to beware,
and feare: the moze priuely they
lurk vnder y^e bowers of diuine
scriptures. For they know well,
that their trecherie, and filthes
& ill stench, coulde not quick-
ly please, if they were nakedlye
and simply bzethed furth. And
therefoze they all bespangle the
with the sweet spices, as it were,
of the heauenlye doctrine, that
he whiche coulde quickly de-
prehende the humaine errour,
myghte not yet sodeinlye con-
tempne the diuine testimonies.
And therefoze they practyse, as
they dooe, whiche wyll ynge
too gyue vnto chyliden some
bytter drynke, dooe fyrste a-
noynthe the lippe or braynne of
the cuppe with hony or some o-
ther pleasaunt thinge, that the
simple

The waye home to Christ.

simple and vnwarie age should
not feare the bitternes, hauing
afoze tasted the sweetenes.

Even so doe these Heretikes,
whiche doe colour and paynte
befoze hand their euill sedes and
pestilent syzuppes with the ter-
mes and titles of singular me-
dicines : to the ende that none
shoulde suspecte poyson, when
he hath readde afoze wyrtten
remedye or medicine. Of these
heretikes our Sauour war-
neth vs to take hede. *Attendite a
falsis prophetis*. Beware from false
Prophetes, which come vnto you
in shepes clothyng, but within
they be rauenying wolues. What
is ment by shepes apparell or
clothyng, but the sentences of
the Prophetes and Apostles.
Who be the rauenying wolues,
but

but madde and furious hereticks, whiche alwayes bere and inuade the foldes of the church, and to the vttermoste of their might, rent and deuour the innocent flocke of Christ. But to the ende they maye more craftely stele vpon the vnwarpe shepe, they putte of the countenance and vesture of wolues, and shroude them selues all in phrases and sentences of the scriptures, as with flices of wolles: inwardlye notwithstanding they continue most cruel and rauening wolues. They do thus, that the simple sheepe might not feare the cruell dent of their bloudie teethe, when they shal afoze feele and see the soft & wollye flice. But what sayeth our Sauour, *Ex fructibus eorum*

The waye home to Christ.

eorum cognoscetis eos. Ye shall knowe
them by their workes. That is:
when they beginne to expound
and interpretate the sentences
and textes of holpe scripture,
whiche tofore they brought:
then that bitternesse, that fyl-
thy stench sauogeth: then that
rauening woddnes is felt: the
that new poisō droppeth furth:
then doe these prrophane nouel-
ties shew the selues: then mayst
thou see the hedge broken, the
boundes and limites of the fa-
thers ouerrun, then mayst thou
see the catholike faythe man-
gled, and cutte, the ecclesiasti-
call doctrine rent and tozne.

These be they whiche the Apo-
stle Paule speaketh of in the se-
conde to y^e Cozinthians saying.

Nam eiusmodi Pseudopostoli operantur sub-
doli

The waye homie to Christ.

doli transfigurant se in apostolos Christi. For suche false Apostles (sayeth S. Paule) subtel and craftye workers, doe transfigure them selues into the Apostles of Christ. What dyd S. Paule meane thereby? Nothings els, but as the Apostles of Christe dyd bring furthe the testimonies of holpe scripture, euen so do these false Apostles. And as they alleged the authorities of the Psalmes, the same doe these allege: as they vsed the sentences of the Prophetes, so doe these false Apostles. There is no part of Gods scripture, but these false Apostles doe allege and brynge furthe, euen as the true Apostles of Christ dyd. And in thys sorte they transfigure them selues into the Apostles

bles of Christ. But when they come vnto the diuers and vnlike expositions of these sentences, whiche they alyke byynge furth and allege, then is it manifest whiche be the true Apostles, and whiche be the false Apostles. Then doeth it appere who be the simple, and who be the craftye: who be the godlye, and who be the wycked. Then are the true Prophetes discerned from the false Prophetes. And no meruayle (sayeth the Apostle) for the Deuyll him selfe doeth transforme him selfe into an angell of light. No great matter is it then, yf hys ministers be transfourmed lyke the ministers of ryghteousnes. Therefore accorpynge to S. Paule hys doctrine, as often as
cyther

eyther false Apostles, or false
Prophetes, or false teachers do
bryuge the sentences of diuine
lawe, therewith falselye vnder-
stande, to mayntayne theyr
errores: there is no doubt but
that they folow the craftye and
subtil wayes of their head Sa-
tan. For he knoweth that there
is no way to that. As when he
would stablisch an errour, to pre-
sent the same wyth thauthori-
tie of holye Scripture. O, but
some wyl saye. Howe canne ye
proue, that the Deuyll is wont
to vse the testimonies of holye
scriptures? It is proued suf-
ficientlye to hym that readeth
the Gospell, where it is wri-
ten. Then the Deuyll toke our
Lorde, our Sauour, and sette hym
vpon the pinnacle of the temple,
and

The waye home to Christ.

and sayde vnto hym . If thou be
the sonne of God, caste thy selfe
downe from thy pinnacle. For it
is written: that he hath geuen in
commaundement to his Angelles
of the, that they kepe thee in all
thy wayes: they shall beare the
vp in theit handes, that thy foote
trophe not at anye stone. What
woulde he stycke to doe to o-
ther selfe poore creatures, that
thus assaulted the Creatour
hym selfe, the Lorde of Hea-
uie, with the testimonies of the
Scripture? If thou be the sonne of
God (sayeth he) tumble thy selfe
downe, for it is written. &c.

¶ Surely the doctrine of this
place is diligently to be noted
and be marked of vs, which let-
teth vs to vnderstande, that as
often as we shall see anye to al-
lege

Vincent St

lege and produce the testimonies of the scriptures agaynste the fayth and religion beleued and receyued in the vniuersall Church, that then we neede not doubt, but that the Deuyll by them worketh his olde feite. For as the head spake to the head, so now the membes speake vnto the membes: that is, the membes of the Deuyll, to the membes of GOD, the wycked to the godlye, the false perjured to the faythfull, the heretikes to the catholike. But what sayeth the Deuyll: If thou be the sonne of GOD, tumble thy selfe downe. That is to say. Wilt thou be the chylde of God? Wylte thou possesse the inheritance of the kyngdome of god? Then tumble thy selfe downe. That

The waye home to Christ.

that is, dispatche the from the tradition and doctrine of thyg hyghe set churche: tumble thy selfe headlong downe from the pinnacle of the vniuersall faith. And if ye aske any of the heretikes thus perswadinge, howe he proueth, by what authoritie he teacheth, that ye oughte to tumble your selues from the vniuersall and auncient faith of the catholike Church, *scriptum est enim*, for it is writen, saith he, and by & by ye shal heare him power out a thousande testimonies, examples, & authorities embeseled out of the lawe, psalmes, Apostles and Prophetes, by whiche authorities after a new and wicked maner expounded, the sely soule is tumbled headlonge from the towre of catho

R.

like

The waye home to Christ,

like trueth, do vone into the dun-
geon of blasphemous heresie.
And hereto all heretikes adde
wonderfull promises, whereby
they intrap the simple and vn-
wary after a meruelous fashi-
on. For they dare promise and
teache, that in theire Churche,
that is, in the cōuenticle of theire
cōmunion, a great and speciall,
yea plainely, a certaine parciall
grace of God is: in somuch that
as manye as be of theire congre-
gation, do flowe with all neces-
saries, and are plentuously pro-
vided for, by the onely dispensa-
tion of God, although they seke
not, knocke not, and aske not
for it. And that they be bozne
vp by the Angelles of heauen
that theire foote ones stumble
not againste any stone: that is
to

The waye home to Christ.

to say, that they cannot offende
oz go amisse though they wold.
But some wpll saye, if the testi
monies, sentences, & promises
of the scripture are vled of the
Deuill & his ministers, of whom
some be false Prophetes, some
false Apostles, some be false tea
chers, and they all heretikes:
what then shall the catholike
men & the childre of our mother
the Church doe? By what mean
shall they discerne the veritie in
the holye scriptures, from the
falshood of suche heretikes? No
doubte they must doe, as at the
beginning I admonished. They
must doe as other godlye & lear
ned mē haue done befoze them,
and as they haue taughte vs to
doe that followe them. What is
that? They must interpretate,
¶ 2. 11. vnder=

The waye home to Christ.

vnderstande and expounde the
scriptures of God accoꝝdyng
to the traditions oꝝders & rules
of the catholike Church: wher-
in they must also necessarilye ob-
serue & followe the vniuersali-
tie, antiquitie, and cōsent of the
catholike & apostolike church.
And when so euer a parte a-
gainst the vniuersalitie, nouel-
tie againste auncientie, the dis-
sention of a fewe shall rebell a-
gainste the vniuersall consente
of all oꝝ the most parte of chꝛisti-
ans: then pꝛeferre and esteeme
the integritie of the vniuersali-
tie, befoze the coꝝruption of a
parte. And in the same vniuersa-
litie, the religion of antiqui-
tie, befoze the pꝛophane nouel-
tie: againe in that antiquitie,
befoze the temeritie of one oꝝ a
fewe

sewe, pferre chieflye the gene
rall Decrees of an vniuersall cou
sell : and if none suche bee, then
followe the consent and censure
of suche as haue tofore taughte
and ruled in the churche of god.
Whiche if we diligently, soberly
and faiethfully obserue, it shal
be easy inoughe for vs to dis
cerne or depzehende from tyme
to tyme all pestilent errors, of al
sortes of heretikes. Here nowe
consequent it is, that I by ex
ample, doe demonstrate howe
and in what wise, the pꝛophane
nouelties of heretikes maye be
bothe depzehended and also con
dempned by the censures and
sentences of the aunciente fa
thers, concoꝝdinge and agreing
together. Nowe be it we oughte
to inuestigate and followe the

aunciente consente of the holye
fathers, not in euery small que-
stion of the scriptures, but only
and chiefly in the rule of faith:
neither at all times all kinde of
heresies are this wayes to bee
impugned, but only newe and
freshe heresies, as sone as they
put vp their heades. That be-
fore they haue falsified the pre-
sidences of the auncient faieth,
they maye be put of their pur-
pose, by the straightnes of the
time, and before they may haue
leasure to goo about to corrupt
and viciate the workes of oure
elders with their venime cre-
eping moore at large. But olde
and inueterate heresy es cannot
be ouerthrowen after this sort,
because in longe tracte of times
they haue gotten better occasiō
to

to inchoke vpon trueth. Where-
fore suche olde heresies must be
euer conuincd by the onely au-
thoritie of the scripture, or els
auoided, and detested, beinge al-
redy tofore conuincd and con-
dempned by vniuersall counsell
of the catholike wziters. Where-
fore as sone as any newe pro-
phane erroz beginneth to pepe
vp, and the authour therof im-
beseleth for the defense of the
same certain sentēces out of the
scripture, whiche he falsely and
craftely dothe expoūde, by & by
must ye gather together y^e expo-
sition of the fathers vpon those
places, whiche were produced
for the defense of the erroure.
Whereby, that newe prophane
errour maye be with out longe
circumstaūce bewraied & with-

out anye Delaye condemned.
But the exposition of suche fa-
thers onely are to be conferred
whiche lyving, teaching, and a-
bidinge holily, wisely, and con-
stantly in the saith and catho-
lyke communion, haue merited
either to dye in Christe saith-
fullye, either for Christe to be
slayne happely. Vnto whome
notwithstandinge we ought so
farre furthe to geue credit, as
they consente and agree toge-
ther. And whatsoeuer they to-
gether haue manifestlye firme-
lye and sayethfullye receyued,
taught and deliuered vnto vs:
the same maye we receyue, be-
leue and folowe, as mooste cer-
taine true and perfect doctrine.
And whatsoeuer anye man, be
he Bysshoppe or Prelate, be he
Con

Confessor or Martyr, be he neuer so holpe, neuer so well learned, shall presume to mayntayne and teache anye thyng, contrarie to the consent, opinion and censure of these fathers, we ought to accompt the same heresie & amongst the priuie & priuate sectes which are deuied from the authoritie of the cōmon, publique & general sentence. Let vs not with highe daunger of euerlastyng saluation after the curssed custome of hellishe heretikes, forsake the auncient verite of the vniuersall doctrine, and folow the newe errours of one or a fewe. The holpe and catholike consent of whiche godly fathers, least anye shoulde temerously iudge to be neglected, harke what
what

ii. Cor. xij.

what S. Paule sayth vnto the
Corinthians . God (sayeth he)
hathe constitute certayne in the
church, first apostles, of whom he
was one: nexte Prophetes, what
one we reade in the Actes that
Agabus was: thirdlye teachers,
whych we call Tractatores,
Creaters or Writers, whiche
Paule him selfe calleth also pro
phetes somtyme, because by
them & throughe their diligence
the mysteries of the Prophetes
are opened vnto the people:
Those therfore thus dispensed
and constitute by the prouidence
of God by tymes and places,
whosoever shall despise, or con
temne, agreynge and consen
tyng together in anye matter
of Christ his catholike religion,
let him knowe that he contem
neth

neth not man but God. And
that no man should deuide him
selfe from the southsaying vni-
tie of these fathers, S. Paule
earnestlye desyrezeth, saying: I be-
seche you brethren, that ye all
speake one thinge and the same,
and that there be amongst you
no dissention. Be ye perfect and
knit together in one and the same
sense, in one and the same sen-
tence. And yf anye shall de-
uide hym selfe from the com-
munion of the Catholicke sen-
tence, he shall heare that of S.
Paule. He is not God of dissenti-
on, but of peace. That is to saye,
he is not the God of hym which
shrinketh from the vniite of con-
sent, but of suche as abyde con-
staunt in the peace of consent
with other. As I teach you (sayth
he)

he) in al congregatiōs of the sain-
ctes. That is, of the Catholike,
which therfore are called sain-
ctes, because they persist con-
staunte in the communion of
fayth. And yf any one would so
muche arrogate vnto him selfe,
as thoughe he onely were to
be hearde, and credited befoze
all other, **S. Paule** to hys re-
profe sayeth thus: Came the
worde of God from you, or came
it into you onely? But least this
shoulde seeme to be spoken vpon
smale consideration, he ad-
deth further, If any man semeth
to be a Prophete or spirituall, let
him knowe those thinges which
I do write vnto you: because they
are the commaundementes of the
Lorde. Whiche commaunde-
mentes, he that is counted a
Prophet

The waye home to Christ.

Prophet or spirituall, that is
to saye: a maister of spirituall
matters, doth not with earnest
stудye of equalitie and vnitie
obserue: that eyther pzeferreth
his owne opinion befoze others
or in any poynt goeth from the
iudgement of the vniuersall
consent. The commaundement
hereof who knoweth not (sayeth
S. Paule) shall not be known.
That is to saye: whosoever ey-
ther doeth not learne whyche
he knoweth not, or beyng kno-
wen doeth contemne: the same
man shal not be known. That
is, he shalbe counted vnwoorthy
on whome amongst other vni-
ted in faythe and knitte in chri-
stian humilitie, the heauenlye
mercye maye be extended. And
what thyng worse: What e-
uill

Vincent, St.

The waye home to Christ.

uppl moze bytter canne be deu-
upled then thys? And yet ac-
cordinge to thys Apostolycke
commination we see the same
hathe chaunced vnto Iulian Pe-
lagian, who eyther neglected
to incorporate hym selfe to the
mynde and sentence of other
fathers, or presumed to exco-
porate hym selfe, that tofore
was one of them.

But nowe time it is, that accor-
dinge to my promise, I declare
by example when and how the
sentences of þ holy fathers may
be gathered together, that by
them the rule of Ecclesiasticall
faythe myghte be assured and
confirmed, accordinge as by
decree and authoritie of coun-
saile is sette furthe.

And to doe thys, fyfte and
necessa

The waye home to Christ.

necessarpe it is, that I doe este
soones reuoke, what tofore
was sayde. I sayde at the be-
gynnyng, that thys euermore
was, and styl is the custome of
Catholike and true beleuers,
to approue the true faythe by
two wayes. First by the au-
thoritie of diuine Scripture.
Secondly by tradition of the
catholyke Churche. Not be-
cause the Scripture sufficeth
not, or plentuously contayneth
not all thinges necessarpe: but
because euery man expounding
the same accorpyng to theyr
owne fantasies, do often times
conceyue dyuers errours, and
straunge opinions, contrary to
the intent of y^e holy scriptures.
And therefore it is necessarpe
that y^e intelligence & vnderstan-
dyng

The waye home to Christ.

dinge of the heauenly scripture,
be directed according to one vni-
forme rule of the ecclesiastical
iudgement, especiallye in those
questions on whiche the foun-
dacion of the whole catholike
doctrine doeth staye. We sayde
moreouer, that we ought to con-
sider in the churche the consent
aswel of the vniuersalitie as al-
so of antiquitie. Least we be bro-
ken of from the integritie of vni-
nitie, into some pzophane erroz:
or least we be tumbled from the
religion of auncientie headlong
into nouelties of vnknown he-
resie. I haue sayde also, that in
the same antiquitie of the chur-
che we ought vehementlye and
studiously to obserue two thin-
ges, vnto which eche man must
cleue fast, y^e will not be an here-
tike.

The waye home to Christ.

The first is, if any thinge in the antiquitie of the churche hathe been decreed by all catholike teachers and holy fathers, and hathe been setfurth by authoritie of vniuersall counsell. Next, if there hap to arise any newe question, whiche is not decided by generall counsell, that then euery good man ought to haue recourse vnto the auncient writers, which are knowe to haue stedfastly perseuered in the vnitie of the catholike communion and faith. And whatsoeuer they in one minde and consente haue receyued and taught, the same we ought to iudge and accept, as moost sincere, pure, and catholike doctrine. And that this myght not seeme to be spoken rather of my owne head,

D. then

then by authoritie ecclesiastical,
I haue drawn to example the
godly counsell kepte in Asia at
Ephesus, Bassus and Antiochus,
two noble persones then beinge
consulles. In which counsell, a
motion beinge made for orders
and rules to be deuised for the
stablishinge of the faieyth, it se-
med vnto all the fathers there
assembled, whiche were aboute
CC. in numbze, a thinge ve-
rye catholike, right faieythfull,
and mooste beest to be done, lest
any pzophane noueltie shoulde
by chaunce crepe in, contrarpe
to their godly purpose, as tofoze
in the counsell kepte at Arimine
in Italy, to bringe furthe the
sentences, censures, & opinions
of the holpe fathers, of whiche
some were Martyrs, some wer
Confes

Confessors: and al were & constantly remained catholike priests, true & faiethful teachers. And according to their minde, consente, and decree well and deuoutly considered, the religion of chzistian faieth might be confirmed, and the blasphemie of pzophan noueltie condemned. This thus done, of righte that wicked Nestorius was condemned as an heretike, iniurious to the catholike auncientye, and blessed Cyrillus was pronoüced catholike, consenting and agreeable vnto the holye antiquitie. And for the better warrant of the matter, I learned the names of the same fathers, although I haue forgotten their order, accordinge to whose censure and iudgement, both suche sentences

The waye home to Christ.

as then were cōtrouerted, were
expounded, and also the rule of
the diuine doctrine stablished.
Whiche fathers here to reherse
by name, I thinke it not super-
fluous. For thereby shal my me-
mozie be confirmed. Wherefore
these were they, whose wry-
tinges are recited, beinge either
iudges, or witnesses in that cou-
sell. S. Peter Byshop of Alexan-
dria, a verie excellent teacher, &
mooste blessed Martyr. Holy
Athanasius, highe prelate of the
same citie, a right faithful prea-
cher, and moost worthe confes-
sor. Holy Theophilus, Byshoppe
also of the same citie, a man for
his faiethe, lyfe, and knowledge
very famous. Whom succeeded
Cyrill, a father of much reue-
rence. To these holy fathers and
godlye

godlye Byshoppes of our Citle
and prouince adde those shining
beames of Cappadocia, as saint
Gregorie, Byshoppe and confes-
sor of Nazianse. S. Basil, Byshop
& cōfessor of Casarea, Cappadocia
& other. S. Gregorie also byshop
of Nice, a man for his faith, con-
uersation, integritie, and wise-
dome most worthe to be, as he
was, brother to holye Basill. All
these were Greekes. Amongest
the Latines also were manye,
that by their iudgemēt allowed
the matters passed in that coun-
sel: as S. Felix martyr, and S.
Iulie Byshoppes of Rome.

Lykewise blessed S. Cypri-
an Byshop of Carthage & mar-
tyr. Holye sainte Ambrose By-
shop of Mediolanū. These were
they, whiche were in the coun-

sell of Ephesus, as iudges, wit-
nesses, Maisters, and Counsel-
lers: whose doctrine that blessed
Synode faiethfullye imbraced:
and folowinge theire counsell,
beleuinge their testimonie, obe-
yinge their iudgement, haue syn-
cerely, truely, and faiethfullye
pronounced of matters concer-
ning faieth. These fathers were
but tenne in numbze. A greater
numbze mought haue been cal-
led thereto, but there was noo
necessitie: because as the tyme
serued, the matters consisted
not in the multitude of witness-
ses: and noman doubted, but all
other catholike men thoughte
and beleued as these tenne did.
After all these thinges, I also
added S. Cyrill his sentence.
Whiche is contained in the eccle-
siasticall

The waye home to Christ :

statlicall gesses. For what tyme
the Epistle of holpe Capreolus,
Byshoppe of Carthage was rea-
den, who intended and desired
nothinge els, but that the holpe
antiquitie mought be defended,
and wicked noueltie anulled,
and vtterlye refused, then S.
Cyrill pronounced & defined in
fourtme as followeth. And this
Epistle (saied he) of the reuerend
and most godly father Capreolus
Biss hop of Carthage, shalbe rege-
stred in the boke of our gesses and
decrees, concerninge the faierth,
whose sentence is so playne. For
he will that the sentences, and de-
crees of the auncient faierth be con-
firmed, and stablished: and that
newe founde fantasies and inuenti-
ons be reprovued and condēpned,
as bothe superfluous and wicked.

D.iiii.

Hereto

The waye borne to Christ.

Hereto all the Byshoppes gaue
their consent, al wholly agreed
therupon, all together with one
voyce wished the same. Wherto
gaue they their consent: What
was it, that they in one voyce
together wished: Merely, that
suche doctrine, as was of olde
taught and receyued, shoulde be
euermore allowed and imbrac-
ed: and what of late dayes
was newly deuised, should for
euer be refused. After whiche
things, I was for my parte
brought into a very greate ad-
miration of their doinges, and
coude not sufficientlye, as me
thought, comend the wonderful
humilitie and godly deuotion of
so great clerkes and holy men.
For although they were suche
and so many, indued with suche
excellent

The waye home to Christ.

excellent knowledge, with such
inestimable iudgement, that
eche and euery of them mought
haue frelye questioned in anye
matter of the auncient saythe:
and againe, theyr assembly and
congregation together mighte
seeme to incourage, and imbol-
den the same newe matters of
theyr owne heades deuised to
decree and set furthe: yet would
they innouate nothunge: but by
al maner meanes cared, that no
doctrine should be deliuered vn-
to theyr posteritie, but such as
they had receyued of the forefa-
thers. Thus dyd these fathers
not onelye for the good disposi-
tion of thynges at that present
tyme, but also to leaue example
to suche as should folow them,
what they shoulde doe in lyke
case.

case. That they ought with all their studie to honour the aun-
cient faith, and not deuise new:
to mayntayne suche religion,
as they had receyued, and not
to set furth what of their owne
braynes was deuised.

I inueighed also agaynst the
most wicked and pestilent pre-
sumption of denillische Nestoris-
us, who bragged of hym selfe,
that he first and onely of all o-
ther vnderstode the scriptures
rightlye, and that all other be-
fore his time wandzed in igno-
raunce and errour, as many as
ener had taught or witten bp-
on the scriptures: as all Prie-
stes, Bischoppes, Matrixs, Con-
fessours, that eyther haue ex-
pounded the scriptures, or gene
credit to others expositions bp-
on

The waye home to Christ.

on the same. And who finallye affirmed, the whole church euen nowe to be in blindnes and error, and euer to haue been, whiche nowe folowed, and at all tymes had folowed, as it seemed vnto hym ignoraunt, blinde, and erronious doctours and teachers. And although to haue sayde thus muche, might seeme sufficient to ouerthrowe and vtterlye to deface all prophane nouelties, yet for the better furnishinge vp of the matter, I haue adiected two authorities of the Apostolike See.

The one of Xistus Byshoppe of Rome. The other of his predecessor S. Celestine, whiche here I shall recount. Holye Xistus in the epistle whiche he wrote vnto the Byshoppe of Antioche, concer=

The waye home to Christ,

concernynge Nestorius matter,
sayeth thus. Forasmuche as ther
is but one sayth, accordynge to the
Apostle, whiche nowe most euia
dently hath obtained what ought
to be taught: let vs beleue that,
and lette vs firmelye holde what
we ought to beleue. **Nowe what
that is that ought to be taught
and beleued, he in his progresse
doeth after declare.** Let no no
ueltie be receiued (sayeth he) and
no credit be geuen vnto it hence
furth. Because nothinge ought to
be added vnto auncientie. The
manifest and well knowen faiet
and credulitie of our elders, be it
troubled with no permixtion of
myer. **Thus wrote Xistus and
berye Apostolike: commending
the faythe of our auncetours
with the termes of perspicuite,
and**

The waye home to Christ.

and describynge prophane nouelties by perimirtion of mter. Holye Celestine in maner and sentence like, confirmed the same in the Epistle whiche he sent vnto the priestes and preachers in Fraunce, blaming them for their silence, wherby they seemed to geue ouer the auncient faith, and suffered prophane nouelties to arise, and saieth,

Merito nos causa respicit, si silentio foueamus errorem &c. The matter toucheth vs (sayeth he) if we by silence doe norishe and vpholde an errour. Let such therefore be punished, neither let it be lawfull for suche to speake what they lyst.

Here some man may perhap-
pes doubt, who be they whiche
he forbiddeth to talke at plea-
sure, and to speake what they
lyst.

The waye home to Christ.

lyst. Whether it be ment by the
preachers of the auncient doc-
trine, or by the deuisers of fan-
tastical nouelties. Let holy Ce-
lestine hym selfe saye, and dis-
solue this Doubte, in whome it
foloweth, *desinat si ita res est*. If the
matter be so (saith he) that is to
witte, if it be so, as diuers haue
blamed your prouinces and cities,
for that ye through your daunge-
rous dissimulynge, and hurtfull si-
lence, cause them to consent vnto
certaine nouelties: If it be so (sayth
he) let noueltie cesse to vex and
disturbe holy auncientie.

This was the sentence of blef-
sed Celestine, which tended not
to destroye the auncient religi-
on, but to extirpe and banishe al
newe inuentions contrarie to
the catholike and old tradition
of

The waye home to Christ.

of our forefathers . Wherfore
suche as contemne and wyth-
stande the religion taught & set
furth by the apostolike & catho-
like decrees, what els doe they,
but pferre theyr owne sonde
fancy & iunlyng iudgement be-
fore the iuste sentence & sounde
iudgement of so manye godlye
fathers and holy martyrs? First
they herken not to S. Celestine,
who decreed , *vt desineret nouitas
incessare vetustatem.* That is, that no-
ueltrie shoulde cesse to vexe and dis-
turbe the auncientie . They also
laugh to skorne the wise counsel
of holpe Xistus, who decreed in
this wise. *Nihil vltra liceat nouitati quia
nihil addi conuenit vetustati.* They neg-
lecte likewise the statutes of
blest Cyril, who honorablie
allowed, and commended the
god-

The waye home to Christ.

godlye zeale of reuerent Capreolus, for that he, by hys Epistle desyzed the aunciente lessons and decrees concernyng religion, to be confirmed, and al new contrarye inuentions to be condemned. They doe in lyke sorte treade vnder foote all the decrees, lawes, & statutes made and agreed bpō in the Synode kept at Ephesus: wherunto all the holy Byshoppes of the East part assembled, and there with one voyce, consent, and mynde authozised, and confirmed all suche doctrine, as by the elders was deliuered: and condemned Nestorius as an heretike, for that he impugned the auncient beliefe, & woulde haue brought in newe nouelties.

The

The waye home to Christ.

The consent of whiche fathers
in that counsell, and so in other
generall counselles, the consent
of other also, stablishing the ca-
tholike religion, who euer neg-
lecteth: whom els dothe he neg-
lecte and despise, but the holye
ghost, by whose inspiration their
hartes were ruled, and the true
catholike Church, whiche they
maintened, and the maisters
of the same, the Prophetes and
Apostles, whom they followed.
And expressely he speaketh a-
gainst S. Paule his doctrine,
who saith. *O Timothee depositum cus-
todi &c.* That is, O Timothee kepe
that whiche was lefte vnto the,
auoidinge prophane nouelties of
wordes. And in an other place:
he saith to the same sence. If any
shall shewe vnto you any other
doctrin

The waye home to Christ.

doctrine than that ye haue recea-
ued, accursed be he. Nowe if the
apostolike counselles, and the
ecclesiasticall decrees, by which
in holy consent of vniuersalitie
and auncientie all heretikes
hetherunto haue ben condemp-
ned, and the catholike religion
mainteyned, are in no wise to
be cōtemned and despised: then
shall it be necessarie for all suche
as desire to be counted the le-
gitimate children of our mother
the catholike Church, firmly
to cleue, adhere, and sticke sure
to the vnspotted faith of oure
holy auncetours: and vtterly
detest, abhorre, and persecute al
wicked nouelties of prophane
men, that in any point resist the
vniuersal religion receiued.

Finis.



Imprynted at London
by Robert Calp within the pre-
cincte of the late dissolved
house of the grape freers,
nowe converted to an
Hospitall, called
Christes Hos-
pitall . .

The .xxij. daye of Oc-
tober . .
1554.

*Cum privilegio ad imprimen-
dum solum.*